



*1723* THE *Aden*  
SANCTV ARIE  
*of a troubled*  
*Soule.*  
NEWLY ENLARGED,  
*Aden* by I. H. *ayles*

PSAL. III.  
Before I was troubled I went  
wrong.



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*Given to Mrs  
Rebecca Valla*

*By Esther Le Caze*







*O God*

---

**T**hey sought thee out, O Lord, in  
their afflictions, they poured out  
their prayer when thy correction was  
upon them. Esay. 26. 16.

*Alas*

---



1784

The first of these, O Lord, is  
their afflictions, thy power and  
thy grace when thy correction was  
against them. May. 18. 16.

1784




mayward, Sir J.



# An Aduertisement to the Reader.

Concerning the vse of these deuotions, and the pleasure of a vertuous life,



**S**uch is the seruile, or rather brutish basenesse of mans nature, that he is more strongly either stirred or stayed, in the ordinarie passages of his life, with that which is vnpleasant vnto him then, with that wherein he seateth his delight: because (for the most part) his sensualitie is more sensible, in the sharpenes of the one, then it is in the sweetnesse of the other. So in our ordinarie course it is seene, that we are more deeply disquieted with an iniurie, then pleased with a benefit: and doe therefore beare our selues more mindfull, to reuenge the one, then to requite the other: that we are more feelingly molested with sicknesse, then contented with health: for that sicknesse is capable of little comfort, and health is neuer void of much vexation; in so much as wee should finde little pleasure in the last, but by enduring, at seasons, the pinch of the first. So likewise we are more weakely affected, with libertie then with restraint, with ioy then with griefe, with ease then with torment, with reward then with punishment, with promises then with threats: & generally, with hope of that which is good, then with feare of that which is, eyther in deed or in apparance euill. For feare being a most powerfull passion, doth vsually

¶ 3

sway



## An Aduertisement

sway all our deliberations, and chiefly moderateth the course of our affaires.

Heere upon God, the most deepe searcher, and expert applier, in all our affections, imperfections, infections, defections, hath, both in the former time of the law, and in this of Grace, vsed this meanes much more then the other: thundering forth most dreadfull threats, and yet sometimes intermixing large and louing promises: this, as a spurre to incite, that, as a bridle to guide vs in the way of his commandements.

Heereupon also Saint Paule exorteth vs, to make an end of our saluation with feare and trembling a; And againe, after he had declared to the Corinthians, that we must all be presented before the iudgement seat of Christ, he maketh this conclusion b: We knowing therefore these things, perswade the feare of the Lord vnto men. For feare is the beginning of wisdom, as the Prophet Dauid termeth it c; Iob calleth it, wisdom it selfe d: Siracides, the fulnesse and crowne of wisdom e: It is also the beginning and first step that leadeth vnto loue, which is the accomplishment of the law, and which growing to perfection, casteth out feare g.

And of so great force is this feare in the forming and reforming of our behaviour, that Siracides saith h, if we would remember the last things, that is, death, iudgement, hell, and therewith also the ioyes of heauen, we should neuer doe amisse; Whereto agreeth that which Salomon saith i; The feare of the Lord is a wellspring of life, to auoid the snares of death k: The feare of the Lord leadeth to life, and he that is filled therewith, shall not be visited with euill. Which the Prophet Dauid confirmeth by his owne experience, where he saith l: I haue kept thy precepts & thy testimonies, for all thy iudgements are in my sight. And if wee like also to make experience heereof, wee shall finde in our selues no great lust to offend, during the time, wherein we seriously thinke vpon these times: whereby it is plaine, that if we could win our weaknesse to beare the continuance of these Meditations, we should assuredly feele in our selues those two effects of feare, whereof the Scripture maketh mention: the first is, to hate euill m: the second, not to depart from God n. Whereupon wil follow

a Phil. 2. 12.

b 2. Cor. 5.

c Psal. 111. 10.

d Iob. 28. 28.

e Eccles. 20. 22.

f Eccles. 25. 13.

g 1. Io. 4. 18.

h Eccles. 7.

i Eccles. 38. 20.

k Pro. 14. 27.

Pro. 19. 23.

l Psal. 119.

m Pro. 8. 13.

n Iern. 32. 40.

## to the Reader.

low that which the Prophet Dauid saith<sup>o</sup>: The Lord will <sup>o</sup>Psal. 145. 19. fulfill the desires of them that feare him.

It were a soueraigne medicine that would preserve the bodie from sicknes; but it is more soueraigne that wil preserve the soule from sinne: for the preventing of diseases suffice not to prevent the death of the bodie; but either by violence, or by continuall, though insensible wasting of the naturall powers, it will seaze at length upon the most healthfull constitution: but the preventing of sinne is the perpetuall, not onely health, but life of the soule. And yet such is our dull and blind folly, that for hope of the first, nothing is so rare, nothing so deare, which our care will not procure; nothing so distastfull, which our patience will not both swallow and digest: but for assurance of the second, we will not apply a readie and easie remedie, consisting onely in calling to remembrance a few things which (I know) we know.

But some will say, that this remembrance is such an unsavourie, whether receit, or conceit, that it will not onely constrain a man to wring his countenance, but requireth a steely stomacke to breake it: otherwise it will fetch up all the pleasures of this life. It is a death to thinke onely of death<sup>p</sup>: What <sup>p</sup> Eccles. 4. 1. is it then alwaies, or at the least often to chew upon, death, and iudgement, and also hell?

It is neither all nor nothing which these men say: for there are indeed such queasie conceits, but there are also meanes to helpe that weaknesse: and these consist especially in three points: one concerneth the preparers of this medicine; the other two, those who are to receive it.

The first is, after the example of Physicians, to guild over these bitter pills, and not to deliuer them in such course and carelesse manner, as will rather prouoke, then prevent loathing: for if they can be so prepared, as they may bee taken downe, there is little doubt, but the effect wil answer the expectation. This I write in regard of some, who measuring words rather by number, then either order or weight, doe not only use, but affect, a dull disioynted kind of teaching: and doe not onely dispraise, but in the basest words proud contempt can devise, doe utterly condemne all that which is otherwise. A strange ieast;  
first,



## An Aduertisement

first, that any man should be of so tempestuous eyther iudgement or desire, as to hate any thing because they want it: secondly, that no man should more liberally speake against liberal studies, then they who would be accounted their chiefest patrons. When Diogenes did trample with his filthie feete, vpon the furniture of Platoes Chamber, affirming, that hee did tread downe Platoes pride; yea, answered Plato, but with greater pride. So these, in the affectation of their barren basenesse, will beat downe with vnfaerie scorne, that which they esteeme affectation, either for aptnesse of words, or order of matter in other mens paines. But with three things men doe especially perswade, with truth of matter, with example of life, and with fit sobrietie of speech: for truth findeth more easie entrance, when it commeth, both armed with her owne force, and adorned with the furniture both of life and speech. And as one that walketh into the Sunne for pleasure, may be tainted with the heat therof before he retire: so they that are drawne by delight into these cogitations, may thereby take the touch of a more deepe impression.

\* Galen.

Mesue, Mahamet Arahi:

Auicenna treating of the diseases of the throat.

\* Auicenna Pe. de Apo. lib. de venenis. c. 4.

\* Galen. Aetius, serm. 9. c. 3. Plin. lib. 30. ca. 4. & ca. 7.

\* Constantine. lib. 6. viatici. c. 1.

\* Albert de animalibus. lib. 22.

\* Arnald. a vill. nou. lib. 2. breuiarii. ca. 40.

\* Plin. lib. 28. ca. 14. & ca. 16.

Galen lib. xxi. de morbis.

\* Paul. Aeginet. lib. 7.

The second remedie is, so to season these considerations with regard of the profit which they doe bring, that our reason may perswade our appetite, first to entertaine, and after to retaine them: seeing to what grosse receipts we are able to flatter our selues, vpon either vaine or weake hope of a short imperfect bodily health. And to report a few onely (for all were infinite) which the more vnpleasant they are to be vstered, the more fit they are, first, to shame our iudgement, and thereby to correct it.

The dung of men, of dogges, and of Swallowes is prescribed to vs for the squinancie c: Hens dung to cast vp poyson by vomit d: The dung of a Wolfe, with white wine for the Collicke e. Dones dung for the torments of the stone and bladder f, and to encrease of seede g: Dogges dung to bind the bellie h: New asse dung, and also Goose dung with white wine for the yealow Iaudice i: The dung of horses, hares, sows, beares, calues, hares, mise for many other griefes k: And generally the dung of all beasts l: Wherof Asclepiades surnamed Pharmaceon did write many volumes: and Galen intituled one Chapter of his booke

to the Reader.

booke of Simples, κότερος m, which signifieth dung. And m Lib. 10. ca. 4.  
 heere upon it may be, that Aristophanes called Aciculapius n Plin. lib. 28.  
 οὐκ ἔστι φάρμακος; because hee not onely tasted the dung of men, ca. 15.  
 to coniecture thereby the qualitie of their disease (which Hip- o Plin. lib. 28.  
 pocrates likewise is reported to haue done) but gaue the same ca. 10.  
 for Physicke to other. p Galen. lib.

Also they prescribe the Urine of a boare n: of an Asse- ca. 2.  
 solt o: of an Asse p; and of diuers other beasts q. Likewise q Aetius. Te-  
 the seede and genitals of boares, buls, and horses r: The sweat, trab. 1. serm. 2.  
 the filth of the eares, both of men and of diuers beasts s: spet- ca. 18.  
 tle t, and some other excrements both of men and women which r l li. li. 28. c. 10  
 are not fit to be named u. Further, foame of horses and of f Galen. simplic.  
 boares v: houes of Goats and of Asses x: the braines of mife, lib. 10.  
 the vomit of dogs y: a vulture fatted with mans flesh z: a Plin. lib. 28. ca. 4.  
 viper roasted like a pig z: red flies a: wormes of the putrifac- t Galen. lib. 10.  
 tion of vipers b: and which doe breed in rotten trees c: with u Gal. lib. 10.  
 infinite other of the like sort; which if it were not for desire Plin. lib. 28.  
 of health, an honest man would not offer to a horse. cap. 10.  
 Yea, what purging potions and pills will we take? all which are Hortianus lib. 4.  
 not onely vnpleasant, but (aloes excepted d) exceeding hurtful; cap. 1.  
 not onely to the stomacke e, (especially to the mouth thereof, be- 6 Plin. lib. 28.  
 ing a part of most sharpe sence f) but to all the other princi- cap. 10.  
 pall parts g; and that chiefly by two meanes h: first, by euacua- x Galen. sim-  
 ting the healthfull humors together with the hurtfull; se- plic. lib. 10.  
 condly, by infecting the parts with a qualitie against nature. y Plin. lib. 30.  
 For all purgatiue medicines are of venemous qualitie i, and cap. 11.  
 contrarie to the nature of man k: their euacuation being no z Plin. lib. 30.  
 other thing then a violence to nature l. Yea, they haue plaine cap. 10.  
 poison m, and a destroying power n in some part of them. And 2 Plin. lib. 30.  
 if it were not so, yet in voyding superfluous humors, they wea- cap. 6. & 13.  
 ken the spirits, and consume naturall moisture (which two are a Plin. lib. 30.  
 the verie substance of life o) whereby they make the bodie, cap. 12.  
 soone ould p, and in the meane time weake, dry and subiect b Marcel. ca. 8.  
 c Marcel. ca. 4.  
 d Aeginet. lib.  
 7. cap. 4.  
 e Celsus, lib. 5.  
 in prin.  
 f Galen in com.  
 Hipp. lib. 2. &  
 de. rat. vict. in

morb. acut. cap. 11. g Mesue. lib. 1. intent. 2. sum. 1. cap. 1. Can. 2. h Lib. de vi-  
 rib. cordis. tract. 2. cap. 2. i Mesue. lib. 1. intent. 1. cap. 2. k. Galen. simplic. lib. 3. JA-  
 uicen. in 4. primi m Auerrois. 5. collicent. Auicen in 4. prim. & in 3 prim. doct. 2.  
 cap. 1. n Gal. simplic. lib. 4. o Auicen. in 3. prim. doct. 2. cap. 1. p Mesue. lib. 1. inten. 2.  
 sum. 1. cap. 1. can. 2.



## An Aduertisement

q Rassi. lib. 4.  
ad Almanforē.

cap. 15.

r Auenzoar lib.

1. Teisi. tract. 9

cap. 8.

f Lib. *maiv yilas.*

2 Lib. de regim.

vitæ. cap. 4.

u Lib. 2. cap. 13.

to consumption q; breeding also grosnesse and hardnesse howso-  
euer they be corrected r. Heereupon Plutarch affirmeth f, that  
they are so farre from purging the bodie, that they had neede  
themselues to be purged: and Auenzoar vsed to say (as Rab-  
bi Moses reporteth) that he neuer gaue purgation, but his  
heart did shake many daies before: diuers others also haue settled  
their opinions, that it is the best phisick to take no phisicke at all.

If then for so short, so uncertaine a bodily health, we can con-  
quer our patience to swallow downe these horrible, both loath-  
some and dangerous drugs, which (as Celsus saith u) do often  
not helpe the sicke, and alwaies hurt those that are sound; in  
so much as the vsing of these helps to lengthen our life, is  
many times a meanes to hasten our death; shall we be so nice,  
or rather negligent, that our courage cannot clime ouer a few  
difficulties, in meditating vpon those things which wil be an oc-  
casion, so surely, so safely, both to purge and preserue our soules  
from sinne?

Let vs summon the sobrietie of our senses before our owne  
iudgement; and that which saying cannot, let seeing perswade.  
Doe we know what these termes, Death, Iudgement, Hell  
doe import? Or whom they doe concerne? or how neere they  
are vnto our necks? Doe wee take them for the fables of Poets,  
and not for the Oracles of Gods owne mouth? is not the condi-  
tion of man common, in the first with beasts, in the other two  
with diuels? are we not euerie houre in danger, and will we  
neuer bee in doubt to steppe into them?

What? must we bee entreated (like mad men) to be good  
vnto our selues? Had we rather feele these torments then  
feare them? Rather endure them for euer, then for a short  
time thinke of them? Where then is our iudgement become?  
where are our right wits? Or where, at least, is our selfe lone,  
which alwaies prieth after profit, and is so carefull to auoide  
both losse and harme? are we transformed into brute beastes,  
that we proiect no further then for the present? That all  
foresight hath eyther forsaken vs, or is so free from feare,  
that wee will not cast our eies a little before vs, and in opportu-  
nitie of aboundance store our selues against assurance of need.

O blinder then beetels! The marchant refuseth no aduen-  
ture

to the Reader.

ture for hope of gaine; the hunter shrinketh at no weather for  
loue of game; the souldier declineth no daunger for desire ey-  
ther of glory or spoyle; and shall wee frame to our selues, ey-  
ther an ease in not vnderstanding, or an idlenesse in not vsing  
those things, which will be a meanes to vs, not onely to auoide  
intollerable and endlesse paines, but to attaine both immeasu-  
rable and immortall glorie, pleasure and gaine? shall we ey-  
ther not strine because we are content, or be content because  
we will not strine? For if we take heerein the true measure of  
our mindes, we shall finde greater reason to confesse our sloath,  
then to complain of our weaknesse; & these exercises would be  
easie enough, if our endeauours were answerable to our power.  
But seeing Christ hath pronounced this terrible sentence: Cast  
the slouthfull seruant into vtter darknesse, shall we still re-  
maine idle and secure? Shall wee, with Salomon sluggard,  
Put our hands into our bosome\*, and pretend, There is a  
Lion in the way<sup>x</sup>, wee dare not goe forth? It is cold, it is vn-  
easie to labour, and therefore we can Neither cleanse nor en-  
close our vineyardy: our passions are strong, our bodies weak, y  
many dare not, most will not, few do commit the to the encoun-  
ter? Nay, if God command it, if reason direct it, we must do it:  
for to say, We cannot, is childish, & We will not, peeuish.

Math. 25.

\* Pro. 19. 24.

<sup>x</sup> Pro. 20. 13.

y Pro. 24.

If the rich gluttō & poore Lazarus were again in life, what  
would they not (think we) either do, or not do? what action would  
seeme too great vnto them? what abstinence too grienous? who  
is so mighty whom they would either enuie or feare? who is so  
miserable whom they would disdain or neglect? what hardnesse,  
what hazards would they refuse, the one to auoid, the other to  
reouer the place wherein they are? Surely, two great wonders  
are spred ouer the world; one, that in regard, both of the doc-  
trine and life of Christ, so many men doe not yet beleene him:  
another, that of those which doe beleene in him, so many dare  
aduenture to offend him; the first, that there should be such want  
of faith: the second, that there should be such coldnesse of care:  
& if with those we do not beleene the heauie horrors, which God  
will beape vpon the wicked, both at and after the time of their  
death, we are no faithfull Christians; if with these, we beleene  
the, & wil not provide to preuent the we are no reasonable men.

z Luk. 16.



## An Aduertisement

But if no reasons can stirre up our reason, with the holy and happie *Apostles*, To leaue all <sup>a</sup>2, both pleasures and aduantages, to follow Christ, and by forcible entrie, by a maine and namely, breach through all difficulties, to settle our soules in the cogitation of these last things: then the lest remedie onely remaineth: by often exercise to acquaint our nature, & draw it into some familiarity with them: and as one that maketh a fire of greene wood, not to be tired with blowing, until our deuotiō be set on flame. For the habite of vertues doe grow and encrease with the exercise of their actes; and those that doe endeavour, God will helpe, by enlightning their understanding; which the more it pierceth into the reasons which induce vs to the loue & seruice of God, the more it doth inflame vs in the same. And as Moses by oftentalking with God, had a glorious glistering set upon his countenance <sup>a</sup>1, so by our often frequenting conference with God, in prayer, which is our talking to him: in meditating upon his precepts, his promises, and his threats, which is his talking to us: we shall find in our soules, though not suddainly, yet in time, a most beauenly change. For the heart of a sinner is like to troubled water, which cannot sodainly be cleared, but with leasure, and by degrees: and some time must necessarily be required, to beat backe those abuses, whereto we haue beene a long time enured.

And although at the first these exercises shall seeme vnsauorie vnto vs, and we shall feele in our selues verie much eyther dulnes or resistance: because the Diuell, (who seemed to lie quiet, whilest by often abuses hee made vs tame to be willingly abused) when we offer to expell him, will neither easily nor suddainly loose his hold: but, as did the dumbe and deafe spirit which Christ cast forth <sup>b</sup>, he will crie out, he will miserably tosse and teare the poore soule, before he will depart: whereupon the wiseman said; When we enter into the seruice of God, we must arme our soules against many tempests of temptation <sup>c</sup>. Yet, by our persistance, and the assistance of God, who is more strong & liberall then wee can eyther aske or vnderstand, they wil in short time seem vnto vs verie easie and pleasant; & in the mean season, not only maintain,

but

<sup>a</sup> Mat. 19. 27.

<sup>a</sup> Exod. 34. 35.

<sup>b</sup> Marke. 9.

<sup>c</sup> Eccles. 2. 1.

*to the Reader.*

*but encrease our strength, for continuance in that happy course.*

*For as one that is either wearie or weake, recovereth strength by taking his food, although he eateth many times, without either appetite or taste: so meditation and praier, which giue both fewell and flame vnto deuotion, doe increase in vs some spirituall strength, euen when they yeeld little spirituall solace.*

*And as for the pleasures of the world, we shall in little space esteeme the sweetnesse of them to bee so swinish, that we shall loath our selues for being deceiued by them, much more them for so deceiuing vs. For spirituall pleasures do not only farre exceede, but altogether drowne the pleasures of the bodie, and make them, if not distastfull, yet contemptible vnto vs; and that especially for three respects.*







¶ The second part of the  
*Aduertisement : of the pleasure  
of a vertuous life.*

La. 24. 28.



First, in regard of the cause, in that they proceed, not from nature, but from grace, being one of the chiefest workings of the holy Ghost; who thereupon is called a comforter. And because effects are alwaies answerable to their cause, the ioyes which this comforter doth worke, must needs be vnspeakable.

Secondly, in regard of the obiect: for that these pleasures are not of creatures, which are particular and finite, affecting only some one sense: but of the Lord & creator of all things, who being an vniuersall & infinite good, is sufficient also to stir vp, both an vniuersal and infinite delight. For pleasure being nothing else but the attaining of some good, the mouing wherto is by desire; which hauing attained the end, it doth rest & reioyce: It followeth, that the delight is alwaies aunswerable to the degree of goodnesse which is attained. And therefore seeing God is the highest good, the last end & perfection of the soule, in whom only consisteth both the felicitie & faciety therof; it followeth again, that the enioying of him is the tearme of all desire, that the enioying of all creatures is nothing so neere the ioy of enioying God, as the light of all the stars is comparable to the light of the sunne; that as all creatures do not satisfie when he is away, so nothing else delighteth when he is present. And although the perfection of this pleasure be in heauen, yet God giueth such a  
tast

*to the Reader.*

tast therof many times in this life, that it spreadeth frō the soule into euery part of the bodie, according as the Prophet *David* said; *My heart and my flesh reioyce in God.*

Psal. 84.

Thirdly, in regard of the subiect, because they are more proper to the nature of man, and more agreeable to his vnderstanding and will; which, how much more noble they are then his other powers, so much more capable are they of greater pleasure.

For as we consist of two contrarie substances, the soule and the bodie; so are we capable of two contrary and incompatible pleasures, the spirituall & the fleshly. And so farre as doth the substance, so farre doth the pleasure of the soule exceed that which is of the bodie; which being but a painted pleasure, is neuer desired, neuer regarded, but of those who are ignorant of the true pleasure of the soule: euen as men through ignorance of the natural, either vertue or beautie of precious stones, do sometimes better, often equally esteeme of counterfeit. But if we would make our iudgement master ouer our opinion, & accustom our selues to the true taste of spiritual pleasure, we should in short time contemne as false, and at length abhorre as filthy, the seeming pleasures of the flesh: much more then a man would contemne, to taste of honie, by enduring the sting of many Bees; or abhorre to haue a loathsome itch, notwithstanding it presenteth vnto him some delight in clawing. For these pleasures, howsoeuer they are superficially sugered ouer, to content our fantasie, which is of power, not onely to darken reason, but to deceiue sence; yet the main mixture of them is a gluttie grief vnto the consciēce: & by making some offer of sensual delight, they work both painful & poisonous effects.

But they that enioy these pleasures do laugh (you will say) and shew all the tokens of a minde, both merrie and secure. I heare you well. But euerie fowle that hath a seemely feather, hath not sweete flesh: nor euerie tree that beareth a goodly leafe, beareth good fruit: glasse giueth a clearer sound thē siluer: many things glister besides gold: a gorgeous chest is not alwaies the signe of a  
rich



## An Aduertisement

rich treasure: nor a faire die, of a fine threed: nor a costly scabbard, of a sure blade: nor a merrie countenance of a minde, eyther pleasantly disposed, or set at quiet. We see that some men will laugh at the beating of their heads against the walles. Yea, but then they are mad, you will say: Yea, but not so daungerously mad, as they that will smoothly smile at the satisfying of their owne sinfull desires: which doe not onely hurt, but destroy; not the bodie onely, but also the soule.

And if they be not mad, or (which is worse) of a stupid and benumbed soule; hauing lost, both the spiritual light of grace, and the naturall right of reason, retaining onely the sensuall light of their affections, common with brute beastes: their laughter is accompanied with such a sharpe sting of conscience, (the eternall iustice making them executioners of their owne faultes) that all their mirth is, but the painted face of *Iezabell*, euen an outside onely of pleasure. *Cbrist* saith, they haue a worme <sup>d</sup> which alwaies gripeth & gnaweth their conscience: God hath threatned, that he will giue vnto them *a trembling heart*; and that *fear* shall kill them in their chamber: The wise man affirmeth <sup>e</sup>, that all wickednesse is full of feare, giuing testimonie of damnation against it selfe. And *Iob* likewise saith of the wicked <sup>f</sup>: *That he sorroweth all the daies of his life, as it were a woman with child: a fearefull sound is euer in his eares: and although he be in time of peace, the sword is alwaies before his eyes. When he setteth downe to eat, he remembereth that the day of darknesse is readie at his hand: tribulation terrifieth him, and anguish enuironeth him, euen as a King is enuironed with soldiers when he goeth to battell.*

This is the sweete musicke, which the conscience of the wicked continually maketh vpon their owne heart strings: being a beginning in this life, of their full torments in the flames of hell: and the leaues heere, of the trees which there shall tumble vpon their neckes. All things which they see they suspect: they coniecture not only probable, but possible perrils, yea, such as al ordinary meanes

<sup>d</sup> Marke. 9.

Deut. 28. 65.

Deut. 32. 25.

<sup>e</sup> Sap. 5.

<sup>f</sup> Iob. 15.

*to the Reader.*

meanes can hardly conspire: their thoughts alwaies beating vpon those things which in common sence doe seeme to carrie a dreadfull shew: They may be free from present daunger, but thinke themselves free from daunger they cannot; and are as sodainly dismaied at the noise of a leafe, as if it were a clappe of thunder. They suppose that euery man who commeth towards them, commeth against them: if men talke secretly together, they suppose it is of their demeanour: if any sin be generally reprooued, they surmise that only they were noted; and the lesse they doe perceiue, the more alwaies doe they conceiue. Before them is daunger, behinde doubt, vpon one side shame, vpon the other feare: suspicion, anguish, horror, dread, doth hold their guiltie soule continually in *Alarme*. Thus they discover themselves, though no man know them: they condemne themselves, though no man accuse them: they torment themselves, though no man touch them. And this scourge of conscience, they can no more put from them, then they can put away their own thoughts; they are no more able to runne from it, then they are able to runne from themselves: it will follow them, it will persecute them euen downe into hell.

But the vertuous haue no such butcherie of thoughts within them: for they haue the testimonie of a good conscience, which Saint *Paule* calleth *his glory*, and *Salomon*, *a continuall feast* <sup>h</sup>. And this alway, eyther causeth or is accompanied; first, with present confidence, according to that which *Salomon* affirmeth: *The iust is as confident as a Lion* <sup>i</sup>. Secondly, with most high hopes; which is vnto them, both a sweet solace, according to that which the Apostle saith <sup>k</sup>: *We reioyce in our tribulation, through our hope, which maketh vs not ashamed*: and also a

<sup>g</sup> 2 Cor. i. 12.  
<sup>h</sup> Pro. 15. 15.

<sup>i</sup> Pro. 28. 1.

<sup>k</sup> Rom. 15.



phet



## An Aduertisement

IPsal. 58.  
m Iob. 18.

n Ps. 55. 6.  
o Pro. 28. 11.  
p Pro. 10.  
q Sap. 5.  
r Eccl. 2. 8.  
s Iob. 8.  
t Prou. 11.  
u Pro. 11. 10.

phet 1: *My hope is in God. I will not feare what flesh can doe unto mee :* And with Iob m: *Although he kill mee, yet will I trust in him.*

To the contrarie, the present estate of the wicked, is to feare, *When there is no cause of feare* n: and to flie, *when no man follow them* o: and as for their hope, p *it shall perish*, being no better then *Chaffe, a bubble, smoake* q, a lie r, *Yea furie* s: yea, *a verie abomination of their soule* t. The reason heercof is double: First, because (whatsoever they pretend) they settle their hope in worldly meanes, and not in God: Whereupon Salomon saith u, *When the ungodly man dieth, his hope is gone, the confidence of his riches shall perish*. Secondly, because although they did trust in God, yet liuing as they doe, loosely, licentiously; it is in vaine, and rather to be called presumption then hope.

Heerupon it followeth, that as two men, traueilling together to wards their countrie, the one to be aduanced for his seruice, the other to be executed for his offences; are accordingly affected by the way (whatsoever countenance they carrie) as they expect entertainment at their iournies end: euen so is it between the vertuous and the wicked: the one performeth his passage with great alacrity, being caried vpon the two wings of hope & desire: the other goeth on with heauy heart, being as vnwilling to proceed, as he is vnable to stay: the one cannot thinke vpon death but with great ioy, as being to him the doore to heauen; the other cannot remember it but with extreame terror, as being to him the gate of hell.

And although neither all the wicked, nor alwaies any, doe feelee these cruell gripes of conscience, yet are their minds violently tossed with another tempest: and that is, the rule of their vnrestfull affections: which are, the vnfruitfull thornes, which choake the good seeds both of reason and grace; the corrupters of iudgement, the seducers of will; the betrayers of vertue, the flatterers of vice; the vnderminers of courage, the slaues to weaknesse; the infection of youth, the madnesse of age; the  
curse

*to the Reader.*

curse of life, the reproach of death. And as a Ship in the middest of a storme, is beaten on euerie side with winds and waues, and dangerously driuen, not by direction of the master, but by the furie of the tempest: so in the ordinarie agitations of the wicked, reason, which is the Pilote, can beare no rule; but affection, which is the storme, doth forceably both tesse and driue them: not onely disturbing their present quiet, but keeping them alwaies vnassured. Heereupon the Prophet *Esay* saith 2: *There is no peace to the wicked:* and againe x: *The wicked haue no rest, but are like the raging Sea, whose waters foame with myre and grauell.* 2 *Esay.* 58.  
x *Esay.* 57.

The causes heereof are three. The first is, for that the affections which they follow, neuer acquainted with mediocritie, are violent and peremptorie, vnable to endure, cyther deniall, or else delay: continually crying, as *Rachell* did vnto *Iacob* y: *Giue me children or else I die.* y *Gen.* 30. The second is, for that they are like vnto death, neuer satisfied; not onely following the sway of desires alreadie formed, without end, but framing new desires, without number: they affect a thousand things which cannot be effected, and yet miserably afflict the soule because they are wanting; and of all things that they doe obtaine, the pleasure doth forthwith cyther vanish or cloy; they doe no more satisfie the appetite, then salt water quencheth thirst. For as a fire, the more fewell is cast into it, the more thereby it groweth able to consume; so the more meanes that are applied to satisfie these affections the more doe they not onely desire, but importune, eyther encrease, or at the least chaunge. The third cause, is, for that they are one contrarie to another, whereby are raysed most cruell combates within the soule, with a farre greater distraction of desires, then was of languages at the confusion of *Babell* 2: The minde 2 *Gen.* 11. beeing swayed as euerie winde of passion dooth puffe. As lust and pride desire to spende, auarice to spare; enuie to detract, feare or fauour to extoll;



## *An Aduertisement*

ambition to aduerture, suspition to hold backe, wrath sweetneth reuenge with delight, deceit cloaketh it with dissimulation: and generally, so many as they are, so many different desires do they kindle; all ioyned together onely in wickednesse: according to that which the Prophet said *6: I haue seene iniquitie and strife in the Citie. Iniquitie*, for that all are both vnmeasurable, and vniust: *strife*, for that one of them is contrarie to another.

But the godly doe enioy a heauenly peace and tranquillitie in their passions, according to that salutation which *Christ* both vsed *a*, and raught *b*, to his disciples, *Peace be vnto you*: and according as the princely Prophet said *c: There is great peace to them that loue thy law*. For they trouble not themselues with cares, the sad burthen, the consuming canker of this life: they hunt not after froathie prayse: they are couetous onely to lay vp treasure in heauen *d*: their highest ambition is to maintaine themselues vpriight in goodnesse: their pleasure is to despise pleasures: their nundes are not racked either with feare or desire: all their calme thoughts are vtterly vnable to maintaine within them any stiffe strife. And hereof doe ensue two notable effects.

One is, the inestimable treasure of libertie, whereof *Christ* said *e: If yee abide in my word, then are ye my Disciples, and shall know the truth, and the truth shall make you free*: And likewise the Apostle *f*, *Where the spirit of the Lord is, there is libertie*. And this consisteth in freeing of reason, which is the diuine part of the soule, from the tyrannie of affections, which are the sensuall and brutish part thereof: whereto notwithstanding, the wicked are more basely bound, then euer was slaue to the most mercilesse tyrant. For, they doe not sticke, nor stay at any daunger: they spare neither paines, nor expences, whether of treasure, or of much more precious time, to satisfie that which they commaund: they are readie to aduerture their life and their soule, for euerie false delight, for euerie small point of honour and estimation which they

*6 Psal. 55.*

*a Luk. 24. 36.*

*b Luk. 10 5.*

*c Psal. 119.*

*d Mat. 6.*

*e Ioh. 8.*

*f 2. Cor. 3.*

## to the Reader.

they desire. They neither act, nor talke, nor thinke, nor once dreame of any other thing then of this seruice. Heereupon Saint *Peter* calleth them, *Bondslaves of corruption* g: and *Christ*, *slaves to sinne* h. The reason is, because a man is a slave to that whereof he is overcome i: Whereupon it followeth, that we are seruants to so many Lords, as we are ouerruled by affections, as wee doe commit sinnes.

g 2. Pet. 2.

h Ioh. 8.

i 2. Pet. 2.

Another effect is, the dominion ouer those affections, which *Christ* calleth k a *kingdome within vs*: and Saint *John*, a *victorie* l: being a farre greater conquest then *Alexander* the great was able to atchieue. For hee, hauing subdued the strongest part of the world, was beaten downe with the power of his owne passions: but the godly, hauing conquered these his conquerers, doe not only maintaine themselves in free condition, but retaine these rebels in such obedience, that their seruice is a great furtherance vnto them in the seruice of God. As anger is a meanes to inflame zeale; haughtinesse, to despise the world: shamefastnesse and feare, to abstaine from sinne: ioy, to praise God: sadnesse to repent: hatred, to pursue vice: loue to ensue vertue: and in like manner the rest: so long as they are kept in order of obedience, so long are they alwaies seruiceable, and sometimes necessary in vertuous atchiuements.

k Luk. 17.

l 1. Ioh. 5. 18.

Cos. 15.

Heereupon Saint *Paul* said: *I tame my bodie, and bring it into subiection: lest whiles I preach to others, I my selfe become a cast away*. For as diuers beasts, being wilde are dangerous, but made tame doe become profitable for many vses: so our passions, which in their rebellious rage are hurtfull vnto vs, being subdued and moderated, are singular helps in the exercise of vertue.

1. Cor 9.

Now, since it is by rebellion of our affections, that a vertuous and religious life doth seeme distastfull vnto vs: it followeth, that these affections being subdued, the soule shal obtaine a free and full delight in all the actions of such a life. And this pleasure of the soule, is of force



## *An Aduertisement*

to darken and to dull the senses of the bodie, against all worldly respects, as well in not receiuing pleasure, as also in not perceiuing paine. For the first, Saint *Paule* said, that he esteemed all things dung in regard of *Christ*: For the second, the Apostles reioyced, because they were accounted worthie, not onely to be scourged, but with dispite and shame to be scourged for professing *Christ*. This also made the stones seeme sweet to *Stephen*: the sword, fire, wilde beastes, and all other cruelties, ioyned with ougly infamie, not onely tollerable, But delightfull to the residue of the blessed Martyrs: whose noble courage (like the Sunne) did shew greatest countenance in lowest state: who with a braue behauiour in contempt of death, gaue a grace to the greatest miseries that tyrannie could deuise.

*n Phil. 3.*

*o Act. 5.*

*p Act. 7.*

One cause heereof is, (besides the former) the apparant supplie of grace, which God, euen in the midst of miseries, by a more felt then seene manner, distilleth into the soules of his seruants, to incourage and enable them in their perseuerance. For as his grace is great towards all, so doth he communicate the same most familiarly with those that are his; and doth as priuate-ly reioyce with such as serue him, as though he had none other but them to serue. And this grace so altereth the state of the soule whereinto it entreth, that *Ezechiel* calleth it. *A new spirit*: and Saint *Paule*, *The destroying of the body of sinne*: Through which he affirmed, that he had not onely will, but *Power to doe all things*.

*q Ezech. 11. 19.*

*r Rom. 6.*

*s Phil. 4. 30.*

*t Rom. 13.*

Another cause is, the loue which is settled in them towards God: which loue Saint *Paule* calleth the *Fulnesse of the Law*: and is so predominant a passion, that it maketh the greatest difficulties seeme easie, and the most daungerous attempts, most delightfull. For as Suger is not onely sweete in it selfe, but sweetneth other things wherewith it is mixed; so loue is not onely in it selfe delightfull, but maketh all the waies of God

both

## to the Reader.

both light and delightfull; light to beare, and delightfull to embrace: bearing the eyes so fast fixed vpon that which is loued, that when it vnderstandeth tribulations to be the meanes whereby it is attained, tribulations are pleasant; not as tribulations, but as the meanes to attaine that which it desireth. Therefore he that loueth, eyther laboureth not or delighteth to labour; euen as the hunter taketh pleasure in his toyle; and as *Iacob* thought seuen yeares seruice to be short, for the loue to beare to *Rachell*; and as a woman scarce feeleth the paines of her trauaile, when shee considereth that it is the onely way to attaine her desire. *Giue mee one that loueth*, saith *Augustine* u, *And hee shall feele what I say: but if I speake to a colde Christian, hee cannot vnderstand me.* u Tract. 27. in 10.

In regard of this supplie of grace, *Christ* saith: *My yoke is easie, and my burthen light* 7. *Saint Iohn* also saith: *His commandements are not grievous* x. Likewise *God* encourageth vs by *Saint Paule* y: *My grace is sufficient for thee.* And by the Prophet *Esay* z, *Feare not, for I am with thee, melt not as waxe, for I am thy God to strengthen thee, to assist thee, and to keepe thee with the right hand of my righteousnesse.* 7. Mat. 11.  
x 1. Io. 5.  
y 2. Cor. 12.  
z Esa. 4. 8.

In regard of this loue, *Christ* said: *Hee that loveth mee keepeth my commaundementes* 2: And *Saint Iohn* writeth thus; *This is the loue of God, when we keepe his commaundements* 2.

In regard of both, the *Apostle* sayeth b: *I am filled with comfort, I abounde in ioy, in all our tribulations.* Likewise the Prophet *Dauid* c: *The voyce of ioye and health is in the Tabernacle of the iust.* And againe, with wordes neerer admiration then liking d: *I haue taken greater pleasure in the waies of thy commaundements, then in all manner of riches.* a Io. 15.  
b 1. Cor. 7.  
c Ps. 118.  
d Ps. 119.

Of this grace ensueth a most cleare light of vnderstanding, called the wisdome of *Saints* e: whereby the spirituall man *Iudgeth all things* f: being made thereby e Pro. 9.  
f 1. Cor. 2.



## An Aduertisement

thereby, most wise in discerning what is best, and most iust in performing what hee doth discerne. This is that light of men g; that writing in the heart h: that immediate instruction i, which God assuredly promised; and the Prophet *David* did most earnestly desire k, whereof hee meant also when he said: *Thou shalt shew mee the path of life* l. And againe: *Thou shalt make mee to understand wisdom secretly* m. But the want of this light of vnderstanding vnto the wicked, must needs (according to the nature of darknesse) make the whole passage of their life, exceedingly both laboursome, and loathsome; according as the Prophet saith in their person: *We haue groped after the walles, like blinde men, we haue stumbled at mid day, euen as if it had boene in darknes* n. And as the wisemen speaketh of their complaint in hell o: *The light of righteousness, the sonne of understanding hath not shined vnto vs.*

From this loue proceedeth a notable alacritie, both in beginning and pursuing, ioyned also with integritie and perseuerance; of which foure the Prophet *David* speaketh thus in order: 1. *I made haste and prolonged not* p: 2. *I will runne the way of thy commandments* q; 3. *With my whole heart* r: 4. *Vnto the end* s. From both proceedeth a most heauenly consolation, knowne only to those that feele it, in comparison wherof, all the contentments which men contend for in this world, are no more pleasant then the torments of hell. For as light proceedeth from the Sunne, & from fire heat, so from the presence of grace, so not only frō the fruition, but from the contemplation of that which spiritually we loue a most sweete solace inseparablie doth ensue. And this the Prophet *David* calleth, *A gracious dew* t: And *Esay*, *A floud of pleasure*: u Which God giueth as a taste in this life, of the Ocean of ioy which is in heauen. Wherewith the harts of the godly being watered, and (in manner) *Made drunken* v, they loose all sence of earthly things, (as saint *Peter* did vpon a short shew of the glorious presence of Christ

g Io. 1.  
h Jerem. 31.  
i Esa. 54.  
k Psal. 118.  
l Ps. 16.  
m Ps. 51.

n Esa.  
o Sap. 3.

p Ps. 119.  
q Ibid.  
r Ibid.  
s Ibid.

t Ps. 68.  
u Esa. 39.

v Ps. 36. & 65.

## to the Reader.

Christ x) and neither in desire wish, nor in hope aspire, x Math. 17.  
nor in imagination faine in this world any greater ioy.

But if wee will drinke of these sweet streames, if we will feed on these pure pastures, we must endeavour to abandon the pleasures of this life, and esteeme all worldly things so indifferent, that our mindes be not transported, eyther with desire of that which we haue not, or with delight in that which we haue. For as the Arke of God, and the Idoll *Dagon* could not stand together vpon one altar x: as *Isaacke* and *Ismael* could not abide x 1. Sam. 5.  
y Gen. 21. together in one house y: so cannot Christ and the world, God and *Mammon* lodge together in one heart z. The z Math. 6.  
Luc. 16. loue of God and of the world are two extreames, more distant one from the other then are the poles of the world; as it is impossible for one eye to behold heauen and earth at once, so is it for one will to affect both God and the world together. The people of Israell forsooke the flesh-pots of Egypt before God gaue them *Manna* from heauen z: The prodigall sonne left his z Exod. 16. feeding vpon huskes with swine, before his father killed for him the fat Calfe a: and surely, if we will subdue a Luke. 15. our turbulent affections, and draw them from the delights of this world, we shall soone find this spirituall pleasure, not onely to exceed our expectation, but verie farre beyond our hope. For God is not loued enough, if he be not loued alone: he is ieaious, and with exceeding feruour loueth our soules; and therefore will not admit any externall loues and delights to be mixed with his: like a chaste wife, who is iniuriously loued, if she be loued together with others.

And it is a true token of our furtherance, in this grace of God towards vs, and in this loue of vs towards him, when we feele in our selues an alacritie and delight in heauenly meditations; in prayer, in fasting, in almes, and in other exercises of deuotion: with a carelesse contempt of the world, and a longing desire to bee with God. But if wee find in our selues a dulnesse to begin,

[ ]

and



### *An Aduertisement*

1. Cor. 9.

and a wearines to continue in these labours of the soule,  
(which as it maketh the paines greater to vs, so doth it  
make the acceptance lesse to God, who loueth not one-  
ly a willing, but a cheerefull giuer b) then is it a sure  
signe, that neither Gods fauour is so great towards vs,  
as we haue need, nor our dutie so entire towards him, as  
we haue cause.

And therefore it behooueth vs to applie, all our care,  
all our courage, to blow vp the dying fire of our deno-  
tion: especially both by often renewing, and by long per-  
seuering in the serious consideration of these last things,  
vntill we finde in our selues some feeling of this pure  
pleasure. For so will these and the like exercises of the  
soule grow vnto vs, first, tollerable, and afterward most  
sweete: and on the other side, the pleasures of the  
world, will first seeme vaine vnto vs,  
and afterward exceeding vile.

( \* \* )

L. HAYWARD.





*Hom. Il. α.*

Ἐχθρὸς γὰρ μοι κεῖν' ὄμῳ  
αἰδοῦ πολέσιν.  
Ὅσ' ἕτερον μὲν κεύθει ἐνὶ  
φρεσὶν ἄλλο δὲ εἶπη.

*Tam grauis ille mihi nigri  
quam limina dit is.  
Ore aliud qui fert, aliud sub  
pectore celat.*

As dale of death, so doe  
I hate that kind.  
Whose tongue from thought,  
whose mouth dissent frō mind.









**A** short prayer, to be  
*said; when we begin to settle our selues to  
 our deuotions.*

**O** Most glorious Lord, most gra-  
 cious Iesu Christ, giue me not  
 onely leaue, but helpe, yea po-  
 wer, to prostrate my vnworthie  
 soule, and to powre out my  
 weake petitions, in the pre-  
 sence of thine Almighty ma-  
 iestie, in the view of all thy ho-  
 lie and honourable court of heauen; both with feare  
 to offend, and faith to obtaine. For although at all  
 times, thou doest obserue, and they serue vs: yet most  
 especially, when we present our selues to speake vnto  
 thee face to face. Inspire my soule, with what affec-  
 tions it should thinke of thee: teach my tongue,  
 with what words it should both praise thee, and pray  
 vnto thee: instruct me, O good Iesu, with such an  
 humble hart to intreat thee, that thou maiest fauou-  
 rably heare me, and mercifully graunt mee my re-  
 quests.

Behold, O King of glorie, as a weake and wretched  
 worme, to a God of infinite both maiestie and po-

A

wer;



wer; as a guiltie and grieuous sinner, vnto a most iust and seuerer Iudge; not standing vpon my owne either dignitie or deserts, but in confidence of thy mercies, I approach vnto thee; to make manifest my miseries and necessities, and to craue thy most gracious comfort and supplie. O Lord of all power and peace, in regard of my base and bad nature, I acknowledge my selfe vnworthie to speake vnto thee, vnworthie to looke towards thee; but in regard of thy manifold mercies, I will not onelie looke towards thee, but looke to be relieued of thee; I will not onelie speake, but assure my selfe that I shall speede.

And to this end, I earnestlie craue thy gracious assistance, that I may nowe present my poore soule vnto thee, in those humble behauiours which are agreeable, both to my dutie, and thy deserts; that I may talke vnto thee with a reuerence, consisting of loue and of dread, reioycing in thee with feare, and trembling before thee in ioy: and as a Musitian will not offer to play, before he hath set his instrument in tune, so let me not presume to speake vnto thee, without diligent preparing my selfe; by calling into consideration; first, my offences; secondlie, thy maiestie and glorie; thirdlie, my necessities; lastlie, thy goodness and mercie: that heereupon I may be iointlie, both cast downe in humilitie, & confirmed in hope: and that placing my selfe with all lowlines, at the lowest end of thy banquet, thou maiest come vnto me in thy good time, and say: *Friend, sit up higher.*

Luk, 14. 10,

Inflame my soule with true zeale (the true scale of thy holy spirit) that it may be caried in a full course towards thee, with a feruencie gouerned by discretion:

*a troubled Soule.*

3

tion: for seruencie without discretion is nothing else, but eyther a degree or resemblance of furie. Giue me an ardent desire of spirituall things, which is the onclie price whereat they are set; euen as thou hast said, that whosoever doth hunger and thirst after righteousnes, he shall be satisfied.

Math. 5, 6.

If I doe not presentlie obtaine that which I desire, let mee not therefore either desist, or relent; for although thou doe st hold backe thy helpe for a time, yet manie petitions thou canst hardlie denie; and if we doe perseuer to knocke, thy promise doth binde thee to open vnto vs. Therefore so stay my strength with constancie and courage, that I may with patience and humilitie expect thy pleasure, and persist with *Jacob*, euen in wrestling with thee, vntill *Thou* *Gen. 32.* *blesse me.* Assuring my selfe also, that the greater my perseuerance shall be, the greater shall be my abundance, and that the comming at length, will recompence the long expecting; euen as thou diddest reserve the best wine vntill the end of the feast: and as the most famous men, *Isaack*, *Sampson*, *Samuel*, *Iohn Baptist*, were brought forth of women that had been *Ioh. 1.* long time barren.

Defend my weake heart from spirituall assaults; restraine my wild and wandring imaginations, which are like the fowles that came to hinder *Abrahams* offering: whippe out of my soule those theeuish thoughts, which are like to buyers, and sellers, and changers in thy temple. Wherewith, although all men are (in some measure) molested, yet more especially such wicked weaklings as I; euen as flies swarme thicker about a sore beast, then about a sound.

Gen. 15. 11.

Io. 2. 15.



For, our nature being depraved through sinne, we haue lost the rule which at the first wee had, ouer the powers and faculties of our soules: whereupon the imagination oftentimes, either riotouslie rebell-eth, and beareth it selfe in open licentiousnes, or else (like a slie slaue) priuilie stealeth from vs, before wee are aware. And among all the miseries of mans hart, this is one of the greatest, that it is so sensible in the things of this world, and so dull in things pertaining to thee; being to the one as a drie reed, & as greene wood to the other, which cannot without paines be kindled. And therefore, O good Iesu, settle thou my scattered thoughts, binde them together with the chaines of thy loue, that they range not whether they list freehe, much lesse vnlawfullie; let my minde be fixed so fast vpon thee, that it be not distracted with other cogitations, either offensive, or idle, or else impertinent; and by that meanes be, either altogether diuerted, from a true consideration of thy presence, or interchangeablie deuided, in ioyning some other worship with thine; like the *Philistines*, who placed the arke and *Dagon* together: Or like the new inhabitants which the King of *Asbur* sent into Samaria, who worshipped the Lord, and also serued other Gods. For if thou shouldest come with thy graces, to enter into my soule, and find the dores shut against thee, or else the roomes taken vp with strange guests; thou wilt assuredly depart againe, and make my prayer to be vnfruitfull.

1.Reg. 5.

2.Reg. 17.

Luke. 9. 28.

O mercifull Lord, thou wert transfigured whilest thou wert in prayer vpon the mount: to signifie vnto vs by the glorious change of thy bodie, what power is in praier to change our soules. *Moyse* also by tal-  
king

*a troubled soule.*

5

king with thee, had a beautifull brightnes cast vpon his countenance. Graunt now, I beseech thee, that I may feele this force of praier within me: let it transport my soule from all drossie delights; let it chase all euill and idle motions out of my minde; euen as theeues doe vsuallie auoid and disperse when he that is attempted calleth for helpe, if good friendes be within hearing.

Graunt vnto me (O Lord of life) a pure intention in mind; a firme and feruent attention in thoughts: possesse, yea wholly rauish my soule with pure zeale and deuotion towards thee; that I may now poure forth my prayers vnto thee, for my selfe, with steadfast faith: for others, with ardent loue; with perfect hope and humilitie for both. For so much as the principall condition which maketh our petitions effectually before thee, consisteth in presenting the same, without either presuming in our owne goodnes, or doubting in thine. Iam. 1. 6.

Giue vnto mee a cleare sight of my sinnes; giue me also true teares to lament them; let mee craue forgiuenes of thee, with deepe contrition for my offences past, & resolute purpose of amendment heereafter: that my falls may not be like the fall of an Elephant, who lieth still, vnable to arise; but that they may be an occasion to mee of more steadie standing.

Graunt mee, to be thankfull vnto thee for all thy benefites, with a full feeling of my present wants. Grant that I be not so transported with desire of those good gifts whereof I stand in neede, that I become either vnthankfull, or vnmindfull of those which I haue receiued: knowing that as thou art both a rea-



die and liberall bestower of thy benefites, so art thou also a most severe exacter of thanks.

Grant me to craue, thy spirituall blessings, with full and firme hope; thy temporall benefites, with intire resignation to the wisdom of thy will: not importuning thee in greater number, or larger measure, then thou shalt thinke conuenient to bestow: and bearing my selfe assured, that whatsoever worldlie thing I desire, thou wilt giue vnto me, either the verie same, or that which shall be better for me. For I plainelie see the blindnes of my owne iudgement: and thou knowest (I knowe) what is fittest, both for thy glorie, and for my good.

Giue such comfort and contentment to my disturbed conscience, as thou shalt thinke most expedient, either for my exercise, or for my ease. Poure thy peace into my poore soule: and by the secret inspiration of thy holie spirit, kindle, yea inflame thy good motions within mee: that I may feele them forceable, imbrace them ioyfullie, maintaine them carefullie, and prosecute them vnto effect.

Let not the exercise of prayer seeme troublesom, nor the time thereof tedious vnto me: But graunt that I may in such wise perseuer, and spend this little time of prayer; in debating my owne cause, against me to thy iustice, and for mee to thy mercie, that in the end I may arise, with new supplie both of courage and strength, to doe such thinges as appertaine to thy seruice. And as seauen yeares which *Jacob* serued for *Rachel*, seemed to him but a fewe dayes, for the loue which he did beare her: so let me esteeme both the time short, and the paines sweete, in seruing thee for to enioy thee.

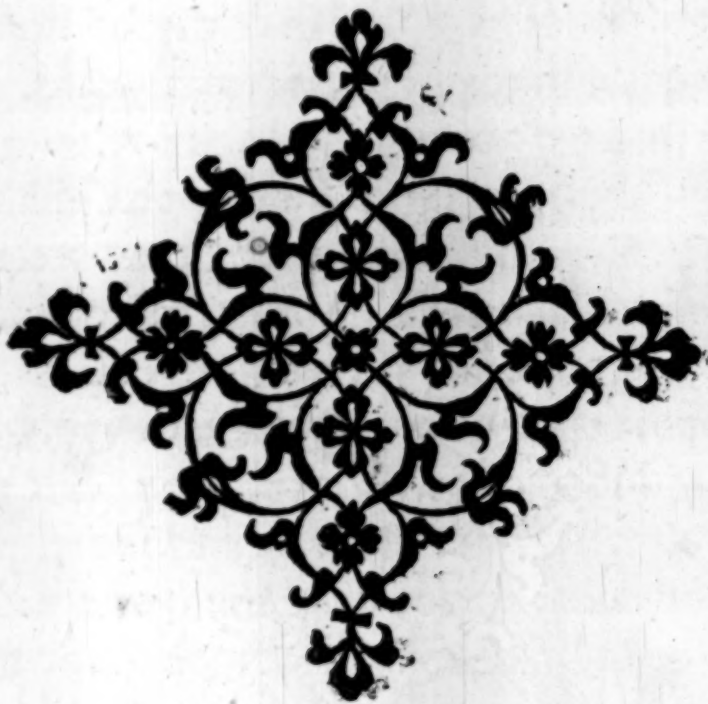
Gen. 28.

Receiue

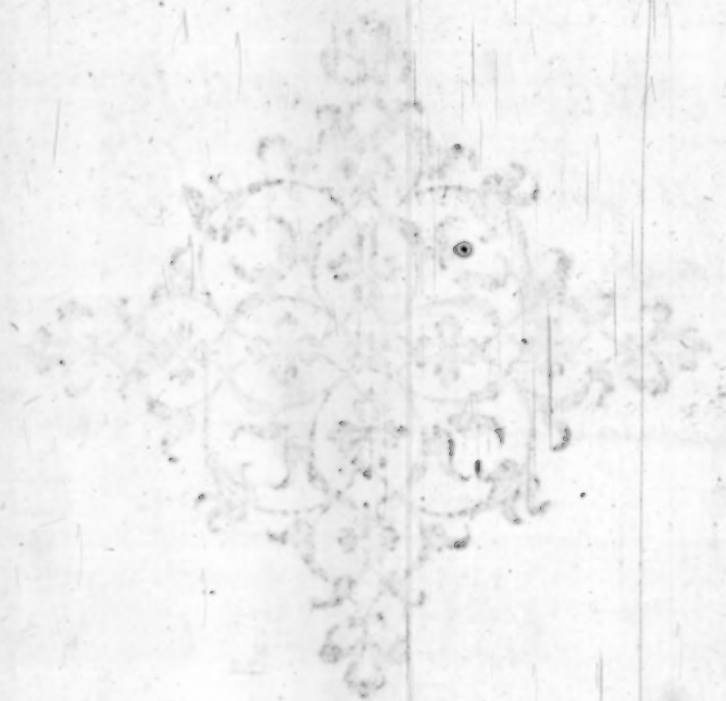
*a troubled soule.*

7

Receiue this my sacrifice of prayer and praise, inflame it with the comfortable heate of thy loue; and wherein it is vnperfect, amend thou the defects, who onelie art of power so to doe: that it may be acceptable vnto thee, or at the least, that thou mayest not despise it. Giue mee thy grace (O most gracious Lord) that I may nowe bend all the forces of my soule, with thine Angels and Saints to praise thee; with true repentant sinners to appease thee; with poore distressed wretches to intreate thee; and with all thy creatures dulie and dutifully to serue thee; sweete Iesu. *Amen.*







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*Provide thee of a medicine before  
the feare come, and examine thy selfe  
before Iudgement: and so shalt thou  
finde propitiation in the sight of God.  
Eccle. 8. 18.*

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B







## THE I. DEVOTION.

*The Sinner touched with remorse of his sinnes,  
and terrified with remembrance of Gods  
iudgement, flieth vnto Christ.*

**O** Christ, the Sonne of the most mightie God, the Sauour of most miserable men, whose blessed body was buffeted with fitts; torne with whippes, stretched vpon the Crosse, pierced with nailes and speare, and bathed in the sweet streames of thine owne blood, for the redemption of all mankind: to thee, O author, O restorer, O preseruer of life; to thy maiestie, to thy mercie; my sinfull soule, full of fresh bleeding wounds, full of old corrupted sores, sicke to the death with a surfet of sinne, would faine present it selfe, and send a few faint groanes vnto thy heauenly cares.

But alas, the greatnes of my disease hath almost taken away the sense thereof; and so horrible is my corruption, that I feare it will too much offend thy pure presence, and altogether auert, thy countenance from regarding me, thine care from attending me, and thy compassion from relieuing me.



For I beare a stinging testimonie within me, which accuseth, which condemneth me, that although in wordes I haue professed thy seruice, yet my actions haue charged my tongue with vntruth: for I haue neuer subdued my owne will, and relinquished the pray whereon it hath fed, (which conquest is a necessarie part of Christian dutie) to obey thy pleasure; but haue remained, proud, ambitious, angrie, cruell, rash, vaine-glorious, enuious, couetous, deceitfull, delicate, sensuall, idle, light: a great louer of my selfe, of my flesh, of my estimation, of all worldlie both aduantages and delights: I haue added follie vnto blindnes, mallice to ignorance, and obstinacie to offence: I haue sinned in grieuous manner against thee, and more grieuously should haue sinned, if, as I had ended with my conscience, I had ended also with my shame. In a word, all my passions haue been so liuely and strong, that I cannot cast my trembling thoughts into any corner of thy commaundements, but my conscience giueth a shatpe twitch, and crieth out, *Guiltie* against me.

*Adam* did once tast of one forbidden fruit only; but I haue often tasted of all: I haue broken euerie braunch of the tree, *of good* which thou hast commaunded, and *of euill* which thou hast forbidden: I haue taken assay of all sorts of sinne; not alwayes for pleasure, but eyther in meere licentiousnes, or vpon depraued custome, & many times not without both trouble and toile: euen as the Prophet said; *They haue taken great paines to doe euill.*

Jerem. 9. 5.

Behold, O gracious Lord, the guides which I haue followed, the friends which I haue affected, the counsailers which I haue credited, and the maisters which

*a troubled Soule.*

13

I haue obeyed: with these haue I louinglie liued,  
with these haue I loyallie kept my faith: euen with  
the appetites of my filthie flesh, with the transitorie  
treasures of this world; bathing my vnhappie soule  
in the foule and foolish pleasures of this life. These  
haue beene my Gods, these my Idols; but now they  
are my accusers, now witnesses against me, now my  
Iudges, now my tormentors.

I am farre more wretched then I can imagine; and  
although I thinke that I am at the very bottome of  
miseric, yet doe I finde my selfe dailie to sinke more  
deepe into the mire. I am one of the most poore and  
pittifull creatures in the world; I am one that haue  
most abused thy benefites: and if thou haddest  
wrought so much, both by secret inspirations and by  
outward meanes, in them of *Tyre* and *Sidon*, euen in  
other great sinners, as thou hast wrought in me, they Math. 11. 21.  
would haue conuerted vnto thee *in sackcloth & ashes*.  
I am vnworthie of the seruice or vse of anie of thy  
creatures; I am vnwoorthie to lift vp mine eies to-  
wardes heauen, and more vnworthie to speake vnto  
thee, but most of all, to receiue from thee those com-  
forts and consolations wherewith thou vset to che-  
rish thy children.

O sinne, the verie bane and death of my soule, was  
it not enough for thee to infect a heedlesse creature  
with thy poyson, but thou must make it so vglie and  
loathsome, that the eye of mercie should not endure  
to behold it? was it not enough for thee to crush it  
in pieces with thy weight, but thou must also goe a-  
bout to stop, both the eare of pittie with horroure, &  
the mouth of prayer with shame? was it not enough  
for thee to drawe me to destruction, but thou must



also take from me both the sence of my grieſe, and the ſight of my danger? and conſequentlie the cure of the one, and care of the other?

I was wounded, and I felt it not: I was wounded to death, and I perceiued it not: I was bound, I was beaten & I regarded it not. Yea, my deadly wounds were a delightful tickling vnto me; I took pleaſure in moſt baſe bondage; (& like *Salomons* foole) I laughed when I was laſhed. For I was beſide my ſelfe when I was without thee; neither deſiring nor diſcerning that which was good; neither alſo ſhunning, nor yet ſeeing that which was euill. I became in the paſſage of all my actions, not onely fooliſh, but altogether ſenceleſſe: for thou art truth, and I was without thee; thou art life, and I was without thee.

And as one that alwaies abideth in places of vnſauorie ſmell, perceiueſh no annoiance thereby; and as a brutiſh and ſauage life ſeemeth ciuil to him, who hath beene continuallie brought vp in the ſame; becauſe cuſtome changeth into nature, and one contrarie is not knowne but by the other: euen ſo, I did not eſteeme my ſelfe to be in miſerie, becauſe I neuer knewe what felicitie meant; becauſe I neuer knew either the beautie, or ſtabilitie of a vertuous life, I did not thinke that vice had made me both vnſeemely and vnſound: continuall uſe confirmed impudency, and tooke from me the opinion of ſinne.

True it is, that I found a few ſparkes of thy image within me; but they were fewe indeed, and of little force; which I did ſo continually either quench or abuſe, that through them I can expect no profit at all, but rather to be made inexcuseable before thee.

Alas, how am I deformed? how am I defiled? O  
deare

*a troubled Soule.*

15

deare Christ, my fainting soule groaneth and gaspeth for thy grace, but it is abashed at thy glorie: I would faine intreate thy mercie to heale me, but I am loath to offend thy maiesty in beholding me: I am ashamed to laie open my iniquities, and yet (woe is me) I cannot appeare before thee without them.

Ah these my sins, how do they distresse? how do they distract me? they desire to bee seene, that they may be healed; but they are vnwilling to be shewen, least they should be detested: they are not healed without confession, and they are not heard without confusion: If they be couered they cannot be cured, and if they be opened they must needs be abhorred. In the meane time, their sharpnes pierceth, & their weight presseth mee; they torment mee with griefe, they astonish me with feare, they confound mee with shame.

What shall I say, or what shall I do, wretch that I am? whether did I bend my pace? and to what passe am I now come? what haue all my pleasures beene vnto me, but as fruite eaten before it be ripe; which will set the teeth on edge, and possesse the bodie with dangerous diseases? what haue I beene in all my trauelles about the affaires of this world, but as a sicke man tumbling and tossing within his bed; he expecting ease in his change, and I contentment; yet both of vs deceiued alike; because whether soeuer we turne our selues, the cause of our disquiet remaineth within vs. O Christ, I did not set thee before my eies, and now I dare not appeare in thy sight: I reioiced but not in thee, and now I am troubled but thou art not with mee. Alas, better it were to be nothing then to be without thee, without whom all things are nothing;



thing; better it were to be dead, then to be without thee, O our life.

*The consideration of the day of Judgement.*



Oe to mee wretch, what shall I doe in that daie, that great day, that day of furie and of feare: when an vniuersall floud of fire, shall ouerstreame the whole world, and consume both the beautie and glorie thereof into nothing: when at the sound of the trumpet all graues shall open, and yeeld vp their prisoners, which they haue kept fast fettered in the chaines of death, from all ages since the world was made. When the soule of euerie sinner, at the approach vnto the bodie, shall crie out with curses against it; because to please such a loathsome lump of carion and dung, it hath incurred inestimable both losse and paine. When the bodie againe shall entertaine and welcome the soule with a cruell curse; that it would be abused by such base pleasures, to the irreparable ruine of the both: when with such salutations they shall knit together, not as companions, but as enemies; not as helpers, but as persecutors and tormentors; not as on the habitation of the other, but as the prison, the fetters, the snare; to endure perpetuallie the full weight of Gods iustice together.

When the bookes of euerie mans naked conscience shal be laid forth; and thereout a long processe drawne

*a troubled soule.*

17

drawne against them. When all the finnes which euer I committed, from my birth to my buriall, shall be summoned to appeare against me; and all my actions, words and thoughts, euen those which I most esteemed, either concealed, or else forgotten, shall be set in so open and plaine a view, that all the world shall point at me, and say; *Fie, ah shame, behold what he hath done*. When I shall be charged with a strict reckoning how euerie moment of my life, (euen to the twinckling of an eie) hath beene employed; and be compelled to aunswere to manie thinges whereof I would haue scorned to haue beene either questioned or told, during the time of my life; When, not onelie my actions, but my surcease from affaires; not my words onelie, but also my silence; and as well the vacancie of my minde, as my very least and lightest thoughts shall be seuerelie examined: the one for committing that which is euill; the other for omitting that which is good; it beeing sufficient to condemne me, euen that I liued; (as the figge tree was cursed which did beare leaues and no fruite,) if my *Matth. 27.* life were not spent in the seruice of God. When the heauens shall threaten me, the earth cast me vp, and all the creatures which I haue abused, crie vengeance against me: when the deuils shall accuse mee, my owne conscience giue euidence against me, and the whole Iurie of Saints passe their verdict vpon me.

Ah wretch! what a mountainous heape of finnes shall in that day be laid to my charge, which now I doe not either remember, or else regard? How many of my actions which now I esteeme, some harmlesse, others good, will (vpon touch of this triall) be found most hainous and horrible finnes? no defence, no  
C deniall,



Exod. 21. 24.

deniall will that day serue, either to countenance or to couer them. It will be in vaine to offer either excuse or else entreatie; seeing there shall then be left, no place for the one, nor pittie for the other: nothing shall be graunted which shall be required, because nothing was perfourmed which was commaunded; but without either fauour or delay, I must receiue sentence according to the law; *Eye for eye, tooth for tooth, wound for wound, stripe for stripe*; and submit my selfe to suffer, euen as I haue done.

Act. 24. 26.

Vnprofitable sinner, will not this cause thee to cast out most hideous cries? is not this enough to draw forth the dearest droppes of thy blood into teares? *Felix*, the president of *Iudea*, being an Infidell, did tremble when Saint *Paule* disputed to him of iudgement; and doest thou, being a Christian, remaine vn moued? *Iob*, being a iust man, reported of himselfe, that *hee alwaies trembled before the maiestie of God, like one that saileth in a stormie tempest*; and that *his feare hath beene so great, that he was unable to beare it*: and doest thou a most sinfull wretch, hold still secure? O stonie, O steellie hardnesse of my heart, which these blowes are vnable to breake! O heauie sleepe of my soule, thou art not a sleepe but dead, if these pinches doe not awake thee! But proceede a little to examine the rest, although it farre exceede thy apprehension; doe not altogether suppress that, which thou art not able fullie to expresse; take a light touch of those terrors, which the more suddainly they fall vpon thee, the more insupportable they will be to endure.

Who then shall be my Iudge? euen he, to whose contumelie did tend whatsoeuer I haue done amisse:

he,

*a troubled soule.*

19

he, I say, whose maiestie I haue dishonoured, whose mercie, whose might I haue despised; whose glorie I haue abased, whose goodnes I haue abused; whose presence I haue prophaned; and whose long patience I haue interpreted, either ignorance or allowance of all my euill.

In what assemblie shall this iudgement be? euen before the whole court of heauen; in presence of all the Angels, in presence of all the Saints, whose bright beautie will make my deformitie more vglie & monstrous; as contraries sit together doe most euidentlie appeare. What trembling, what shame will then seaze vpon me? What admiration will there be of heauen and of earth? What looking on of all creatures? when in the assemblie of Angels and Saints, as so many stars; before the presence of Iesus Christ, the bright sunne of puritie and glorie, a loathsome sinner shall be brought forth, arraied with the ornaments of his iniquities; when the large historie of his life shall be openly read, & the clamour of his sins shall strike his conscience into a dumb dumpe.

Then shall the deuill also be readie in this manner to oppose against him. O iust Iudge; I haue neither done him pleasure, nor endured for him any paine; and yet see what a nimble eare hee hath borne to all my directions: how dulie he hath followed my counsailes, how dutifully obeyed my commaundements; how perfectlie hee is transformed into mine image. As for thee, who hast done so much good, and suffered so much euill for him, he hath neuer remembered thee; or if he did, it was either with proud contempt, or base mockerie, or else with obstinate crueltie and despight.



Then shall crie out against him, not the guiltlesse blood of *Abell*, but the precious blood of Iesus Christ, which he hath malitiouſſie ſhed, & prophane-  
lie trampled vnder foote; and the Iudge ſhall in this ſort (within his owne conſcience) expoſtulate with him. Stand forth, thou peeuiſh and peruerſe wretch; what haſt thou ſeene in mee worthie of this contempt? what want, either of perfection in my ſelfe, or of loue and liberalitie towards thee? I framed thee out of the duſt of the earth; and formed in thee my owne image: to recouer thee from thy wilfull fall, I went downe from heauen; I was borne in great po-  
uertie; I liued with great paine; I died with intol-  
erable torments and ſcorne: witneſſe theſe wounds; witneſſe the earth, which trembled; witneſſe the hea-  
uens which drew in their light, when my death was in action. Come on now: where is thy thankfulnes? where is thy obedience? how haſt thou answered the inſpirations? how haſt thou vſed the meanes and opportunities which were giuen to draw thee to new-  
nes of life? What deſire haſt thou had of the workes of mercie which I commaunded? what loue of thy neighbour which I commended vnto thee? Is this the account thou haſt made of my ſuffering? is this thy eſtimation of the ſhedding of my blood? Heere-  
vpon that dreadfull ſentence ſhall be pronounced:  
*Depart from me ye curſed.*

*Depart from thee?* O Chriſt! Why, thou art all things; and therefore the loſſe of thee, is an vniuer-  
ſall loſſe of all things: thou art the greateſt good; and therefore to be deſtroyed of thee, is the greateſt euill: thou art the very centre, and perfect reſt of the ſoule; and therefore to be pulled from thee, is the moſt cruell  
ſeparation

*a troubled Soule.*

21

separation that can be. But whether, O Lord, wilt thou banish vs? *Into euerlasting fire.* What? into fire? into euerlasting fire? Ah wretches: *curst* indeede; both in our vnhappy birth, and in our vngodlie beeing, and in our vngracious end: before thou diddest inuite with thy blessings; but then thou wilt loade with thy sad curse. Alas: *who can dwell in the burning fire? who can abide the euerlasting flames?* *Esay. 33.*

Alas, what haue I done? whom haue I offended? whom haue I prouoked? If the iust shall hardly be saued, what shall become of mee wretched sinner? where shall I hide me? or how shall I appeare? To goe forward it will be intollerable, to goe backe impossible, to turne aside vnauaileable. And so great will be the astonishment, betweene sorrow, shame and feare, that the guiltie sinner shall be desirous to hide himselfe, (if it were possible) euen in hell.

What way shall I then take in these desperate extremities? whether shall I turne my selfe? what shift, what friends shall I be able to make? all thinges giuing cause of terrour, and nothing of comfort. With what countenance shall I be able to sustaine the maiestie of the most seuerer Iudge, both in searching out, and in punishing offences: who neither can be blinded, nor will be corrupted?

The heauens & the earth shall flie before his presence: the Angels and Saints shall be stricken with terrour & astonishment, not for any danger towards themselves, but at the greatnes of his indignation: euen as a harmlesse child will be afraid at the furie of his father against his bondslaue; or as a tempestuous sea, will strike astonishment into him that standeth



safe vpon the shore. Alas then, what shall I doe; but euen faint for feare, and stand as a most desperate and forlorne wretch, without either comfort or courage; trembling and quaking before his maiestie, whom so grieuouſlie I haue prouoked; altogether confounded, at the intollerable vehemencie and waight of his wrath, at the inexcusable number and enormitie of my sinnes, at the easelesse and endlesse punishment which I shall see I haue deserued.

Who, where, what thing shall then be my comfort, when I shall bee included in these extreame streites? hauing, *on one side*, my sinnes accusing me; *on the other*, Iustice threatening me; *aboue*, an angrie Iudge condemning me; *beneath*, hell open, and the boiling furnace readie to deuoure me; *before*, the deuils with bitter scoffes and vpbraydings hayling me; *behind*, the Saints and my neereſt friends, not onely forsaking me, but reioycing, and praising God for his iustice in my damnation; *within*, my conscience tearing me; *without*, the powers of heauen shaken and dissolued, the elements shiuered in pieces, the whole world flaming, and all damned soules crying and cursing round about me.

O indignation of the Almightye, fall not vpon me; for I haue neither power to resist thee, nor patience to beare thee, nor place to auoide thee. And doubtlesse, it is impossible either to expresse, or to imagine, what an inestimable treasure a good conscience will be at that day: and if a sinner could now conceiue the infinite Sea of terrours and torments, which then he shall perceiue to rush vpon him, hee would not aduenture to endure them one moment, for all the false pleasures that his sweetest sins can afford.

All

*a troubled Soule.*

23

All the course of our life, is a continuall passage, and euery moment of our time, is one step towards this iudgement; and yet so farre are we, either from shame, or from compassion of our selues, that euen in going to our triall, wee cease not, both to aggravate and multiplie our crimes, and to prouoke his displeasure, who must giue sentence vpon vs.

Alas wretch, what shall I doe? If I speake, my finnes stand vp against me: and if I hold my peace, I find no man to comfort me. Mourne, O my soule, drowne thy selfe in bitter mourning; howle out and lament, because of these heauie horrors, which thine offences prepare daily to heape vpon thee: thou being as vnable to repell the one, as woorthilie to repressse, or to repent the other.

And yet now thou doest see these euils, see also if thou canst shun them; let no paines be too great, no petitions either too often or too earnest, to make prouision against that day: trample vnder foote the vile vanities of this life; shake them off as *S. Paul* did the viper into the fire, least at the last they cause thee to shake. Strike off all delayes which haue already deuoured too much of thy good time. Runne, O runne vnto thy onely refuge, Iesus Christ thy redeemer; and become (as it doth become thee) an humble suppliant, in the lowest degree both of sorrow & shame. Prostrate thy selfe before his presence, with the same confusion, wherewith a wife that hath committed adulterie, would present her selfe to her iniured husband; poure out thy teares at his feet; make an abiect countenance and gesture, vnfained messengers of thy distressed mind; let thy wordes be seasoned with sighs, and bathed in teares, and so addresse  
thy



thy suite vnto him. Although it bee late, it is not yet too late to call for his mercy; and wherefore shouldest be thou consumed in saying nothing? As it is impossible he should forget the passions which he endured, so it is not credible that he should not haue compassion on thee for whom he suffered.

### THE PRAYER.



Christ, O Sonne of the euerliuing God; in goodnesse infinite, infinite also in greatnesse; in power Almighty, in wisdom wonderfull, in iudgement iust, in promise true, in works holy, in mercy rich, patient towards sinners, and sparing when they doe repent: call to thy remembrance, O sweete Iesus, for whose sake thou wert content to endure al the miseries of mortalitie: hunger, cold, griefe, Pouertie, contempt, scorne, blasphemies, bands, blowes, the crosse, woundes, death and the graue.

And now, O Lord, where is this loue? where are these mercies? is thy goodnesse come to an end? and will thine anger neuer againe be appeased? If I be full of impietie, art thou therefore not full of pittie? and if I confesse the one, wilt thou therefore deny the other? If my sinnes are greater then it is meete, are thy mercies lesser then they were wont? if thy glorious greatnes did make me draw back, wilt thou therefore draw backe thy gracious goodnesse?

*a troubled soule.*

23

O Lord my God, although I am a sinner, yet am I thy creature: although I am a sinner, yet am I redeemed with the blessed price of thy bloud. O Lord my life, it was no goodnesse in mee that compelled thee to make me, but euen thy loue; it was no merit in me that did winne thee to redeeme mee, but euen thy mercy: why then, sweete Christ and most louing Iesu, let that loue which compelled thee to make me, compell thee also to helpe me; let that mercy which did winne thee to die for me, winne thee also to saue my life: for thou art alwaies one; thy loue doth not goe and come like the loue of man, but it is inuincible, immutable; it is like thy selfe, it is euen as thy selfe; thy loue is very God, and can neither be changed, nor diminished.

Heare me O Lord, heale me O Lord, heale my sicke soule which panteth at thy feete, and is euen at the point to perish: reiect not him who deiecteth himselfe, let not the abasing of my selfe make me seeme base vnto thee: enter not into iudgment with thy seruauant, but according to thy mercies, to the multitude of thy mercies put away mine iniquities. Fauour (O Lord) fauour and spare thy seruauant, that thou maiest bee praised in the worke of thy mercy, who neuer forsakest them that trust in thee.

Thinke not on thy hate against a sinner, but thinke on thy loue towards thy creature: remember not thy iustice whereby thou punishest, but remember thy mercy whereby thou sauest: forget me as I was disobedient, prouoking thee to wrath, and regard me as I am distressed, crying to thee for help. Comfort me

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that



that am weake, heale me that am wounded, raise me that am dead : heale the infirmitie which grieueth me, and thou shalt remooue the deformity which offendeth thee : take away the wretchednesse whereof I languish, and thou shalt take away the loathsomnesse which thou abhorrest: free me from my danger, and thou shalt free my selfe from thy displeasure.

O sweet Lord and most mercifull Iesus Christ, we know wherefore thou cammest into the world, euen to seeke and to saue that which was lost : and doe not thou, O Lord, forget that, which we vile wretches, not onely know to be a very truth, but acknowledge to be our only trust. Thou camest to saue that which was lost, and wilt thou suffer me to perish, in the view of thy pittifull eies, in the presence of thy bowels of mercie ? Thou cammest to call sinners to repentance, and wilt thou not heare them when they do repent ? thou cammest to seeke those which wandered, and to assemble those which were dispersed, and wilt thou not receiue those which come vnto thee, which crie after thee, which call vpon thee ?

Thou diddest not stop thine eares when thou wert blasphemed ; and wilt thou stop them now thou art intreated ? Thou didst not turne away thy face from those that spat vpon thee and buffeted thee, and wilt thou now turne it away from those that pray vnto thee ?

O thou hope of my heart, and strength of my soule, whether should I runne for succour, to whom should I resort, but onely vnto thee, who art the reconciler, the redeemer, the Sauour of mankind ? O reconciler, whom wilt thou reconcile to thy Father,

if

*a troubled soule.*

25

if thou reiectest a poore sinner, who condemneth him selfe, and calleth vpon thee? If death shall deuoure him, who dispaireth in himselfe, and trusteth in thee? If that soule shall be drowned in hell, which acknowledgeth his owne wickednes with feare, & thy goodnes with loue? O redeemer, whom hast thou then redeemed? O Sauiour whom then wilt thou saue?

O Christ heare me, O Christ helpe mee, or else tell me thy vnworthie seruant, O mercifull God, tell thy seruant, to whom shall I crie? To whom shall I complaine? Who is more able to helpe? Who more easie to be intreated? To whom may I flie more safely? To whom more readily? Who is more mighty? Who more milde? Where may I be more bold? Where more secure?

O thou onely refuge and reliefe of the distressed, to whom no man sueth without hope of helpe, forsake mee not now I call vpon thee, for before I did call vpon thee, thou didst call me; and to the end that should seeke after thee, thou didst seeke out mee. Sweete Iesus, I praise thee for this voluntarie gift of thy goodnes, O let it not be vnprofitable vnto me: Finish that which thou hast begun, and giue me the thing which thou hast moued me to desire.

Heare my praier, and haue mercie vpon me, a forsaken Orphane; looke vpon the teares of my miserie, and speake peace to my sobbing soule. Haue mercy vpon me, O Sonne of *Dauid*; O fountaine of mercy, haue mercy vpon me; and of thy sweet mercy reiect not him, whome of thy goodnesse, and for thy glory thou hast created. Heale the diseased, helpe the distressed which crieth to thee for comfort.



O light, behold the blind; O strength, stretch forth thy hand that the lame may come vnto thee; O life, raise the dead out of the Sepulchre of his sinnes.

O mercifull louer of mankind, ah shew thy selfe vnto mee; reueale thy glory, reueale thy grace, oh let me behold, oh let me hold thee.

Let me find, let me feele, that thou only art the hope of the distressed, the reliefe of the afflicted, the comfort, the strength, the ioy of all. O Christ, let me not in vaine beleue this truth: O Christ, let me not in vaine lay hold vpon this hope: O Christ, let me not in vaine desire this mercie. And if my faith be so faint, my hope so cold, my prayer so weake, that I can thereby deserue, neither pardon of my sinnes, nor participation of thy righteousness; supplie thou I beseech thee my imperfections, that by thy mercie I may obtaine the one, and by thy merites the other. For all our goodnes is thy free gift; exact therefore no more of me, then thou doest giue me: giue mee what perfection thou requirest, and require of mee what perfection thou wilt.

For although thou hast enioyned vs a taske to serue thee, yet is it not vpon any prooffe or possibility of our proper power, but vpon promise of thy diuine assistance; and therefore by so much the more doe thou for mee, by how much my owne power doth not suffice me; for through my weakenes, I am the more fit to be sustained by thy strength; to which all things are so farre from being impossible, that nothing is hard.

Therefore, O sweete Iesu, O my God, rebuke the tempestuous troubles of my soule; calme my vn-  
quiet

*a troubled Soule.*

27

quiet conscience ; pull me out of the armes of sinne,  
which is the true darknes and death of the soule ; and  
receiue me into the imbracements of thy heauenlie  
light. Set my feete in thy pathes, and so both order  
and strengthen my steps, that I may not onely walke,  
but runne the way of thy commaundements.

Bring me from all outward things to my selfe, and  
from my selfe vnto thee ; that I may become as like  
to thee in will and desire, as I am in nature. Set mee  
wholy on fire with thy loue ; thy sweet loue, thy long-  
ing loue, thy chaste loue ; with desire of thee , with  
contentment, with ioy, with facietie in thee. Let this  
light of thy loue captiuate my senses from all other  
both lights and delights ; let it cleare my soule from  
the grosse vapours of flesh and blood : that thereby,  
my vnderstanding may know thee, my heart may ho-  
nour thee, my will may obey thee, all my forces may  
serue thee : VVith earnest intent, with effectuell in-  
dustrie , to amend my faults , to beate downe my  
passions, to maintaine my good motions, and to pro-  
secute my good purposes and endeauours . That as

hetherto I haue liued against my selfe, and

without thee, so from henceforth I may

leade my life, for my selfe, in

and by thee, sweete

Iesus. *Amen.*

*Periſſem niſi periſſem.*





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*The remembrance of thy iudgements, were fearefull vnto me . Psal. 119.*

*For Gods iudgements were terrible vnto me. Iob. 31. 23.*

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The Remembrance of thy sinners  
thy merciful compassion

For God's merciful compassion  
thy merciful compassion



## THE 2. DEVOTION.

*The touch of sinne and the terrours of hell,  
doe cause the soule to lay hold vpon Gods  
mercie.*



Soule, O wicked, O wretched  
soule, shake off this sloath,  
this sleepe, this death of  
sinne, wherein thou wallow-  
est, and wherein thou wan-  
derest: raise vp, rowse vp thy  
selfe from this daungerous dul-  
nesse. Call to thy considera-  
tion (vnhappie creature) from whence thou run-  
nest, where thou art, and whereto thou hastenest;  
the fauour which thou forsakest, the horroure where-  
in thou abidest, and the terrour whereto thou ten-  
dest.

Thou wert once washed cleane with the heauen-  
ly fountaine in Baptisme, cloathed with the pure  
robe of righteousness, endowed with the ioyes of  
heauen, and espoused to thy Sauour Christ: but  
now thou hast by impuritie of life, soyled thy selfe

E

with



with sinne, defiled that glorious garment, broken those sacred bands; and made thy louing spouse, both thine earnest enemie, and seuerer iudge.

O Christ, how can I forget thy goodnesse? and yet how dare I remember thy greatnesse? I haue denied thee with *Peter*, betrayed thee with *Iudas*, and runne from thee with thy other Disciples: nay, with the most accursed cruell Iewes, I haue mocked, blasphemed, buffeted and scourged thee; spet vpon thy glorious face, and torne open thy tender wounds. Then since I haue committed their crueltie, what hope may I haue to auoid their curse? that thy blood bee not vpon me, and my posteritie.

Alas (miserable wretch) in what pathes haue I walked? In what pollutions haue I wallowed? And in what perplexities am I now plunged? Wherein, the consideration both of good and euill tormenteth me alike. Of good, with griefe of that which I haue lost: of euill, partly with sence of that which I sustain; and partly with feare of that which I expect. I haue lost glorie, I feele shame, I feare punishment: the losse is by mee irreparable, the shame inexcusable, the feare inconsolable. Oh miserable estate, oh vncomfortable; not only to be deprived of vnspeakable ioyes, but to bee afflicted with intollerable paines.

O sinne; the defiler, the deformer, the destroyer of soules, from how high a pitch of happines hast thou dejected mee? Into how deepe a gulfe of miseries hast thou depressed me? with what a world of woes hast thou enclosed mee? Heere woe, and there woe, and a verie hell of woes is heaped vpon me.

Iustly (Lord) iustly am I thus tormented; for I  
haue

*a troubled Soule*

33

haue beene faint, yea false, in the charge that thou hast committed vnto me: I haue throwne away my spirituall weapons; I haue forsaken the field of Christian combat; and not onely cowardly yeelded, but traiterously turned to the prince of darknesse.

I haue cast off my Saviour, and cast away my selfe; I haue forsaken the societie of Saints, and ioyned companie with the damned crew; I haue abandoned the Palaces of heauen, & built me a nest in the loathsome denne of hell: I am altogether become, an abiect from God, and a subiect of the Diuell.

What hast thou done, O mad man? O mischieuous, O monstrous man, what hast thou done? what a woefull exchange hast thou made? what a lamentable losse hast thou incurred? O peruerse will! O miracle of madnes! How, O God, hath corruption depraued me? How, O God, shal satisfactiō restore me?

Cast thy selfe (forlorne wretch) into the vncomfortable dungeon of sorrow, ouerwhelme thy selfe with mountaines of bitter mourning: come griefe, come horror, come anguish, come feare, heape your selues vpon me, wrap me in, weigh me downe; I haue impudently contemned you, I haue desperately prouoked you, and now doe miserably call for you.

So, so, it is iust, afflict the wicked, torment the guiltie, reuenge the iniuries, reuenge the perjuries which I haue committed against God: giue the sinner a touch of the tortures which hee hath deserued: giue him a tast of the banquet which hee hath prepared. Comfort, peace, securitie, ioy, keepe away, I will none of you, excepte you bring a pardon with you. For as to many



who are sicke, all sweete things seeme bitter, so all your pleasures are distastfull vnto mee; I account you my deceitfull and flattering enemies: disquiet shall be my rest, mourning my mirth, sower sorrow my comfort.

Alas, how shall I present my selfe before the maiestie of the most righteous and vpright iudge? How shall my fearefull face behold him? How terribly will he cast his countenance vpon me? His eies far brighter then the Sunne, haue narrowly obserued all my actions, he hath weighed my words, hee hath numbered my thoughts, he hath seene, he hath sealed vp all my sins: he hath hetherto beene silent, hetherto patient; but out alas, hee will one day crie out, one day he will call me to a reckoning for all.

O my heart, O poore heart, O heart full of miseries, neuer able to sustaine these firebrands of conscience. Alas, wretch that I am, comfortlesse and forsaken wretch: whether shall I goe? to whom shall I seeke for succour? who shall haue pitie and compassion vpon me? If I behold the heauens, I am iustly excluded, because I haue grievously sinned against them. If I looke vpon the earth, it is wearie of mee, because I haue beene noysome vnto it: on the one side, I see the good, which I haue declined; on the other side, the euill which I haue pursued: before me is death, readie to arrest mee; behind me, is my wicked life, readie to accuse mee; aboue me, thy Iustice, readie to condemne mee; beneath me, hell fire, readie to deuoure mee. I am altogether vnworthie, that the earth should beare mee, that the light and aire should refresh mee, that any creature should serue mee;  
mine

*a troubled Soule.*

35

mine eyes are not worthie to looke towards thee;  
yea, they are most worthie to be extinguished with  
teares. If then I bee ashamed to bee seene, how shall  
I bee assured to bee receiued? If I haue no heart to  
aske, what hope can I haue that I shall obtaine?

Goe too then, O sinfull soule, enter againe into the  
closet of thy conscience, turne ouer the bookes of  
thy accounts, cast thy reckonings, set downe thy  
summes; see what thou hast done, and what thou  
hast deserued.

*Imprimis*, for abusing many creatures, in desiring,  
seeking and imbracing them about the Creator.

*Item*, for blaspheming.

*Item*, for Swearing.

*Item*, for Lying.

*Item*, for vile and vaine talking.

*Item*, for Couetousnes.

*Item*, for Crueltie.

*Item*, for Pride.

*Item*, for Ambition.

*Item*, for Ryot.

*Item*, for Gluttonie.

*Item*, for Drunkenesse.

*Item*, for Lightnesse.

*Item*, for Losenesse.

*Item*, for Lust.

*Item*, for Enuie.

*Item*, for Hatred.

*Item*, for Anger.

*Item*, for Vnquietnesse.

*Item*, for Frowardnesse.

*Item*, for Obstinacie.



*Item, for Rashnesse.**Item, for Violence.**Item, for Idlenesse.**Item, for Sloth.**Item, for Hypocrisie.**Item, for Flatterie.**Item, for Curiositie.**Item, for Detraction.**Item, for Oppression.**Item, for Slaunder, &c.*

The *totoll summe* is, the manifest and manifold breach of all thy commaundements.

The *penaltie* is, eternall banishment from thy presence, and intollerable & endlesse paines in hell fire.

Out vpon mee wretch; alas, what shall become of mee? O my Lord, I know not what to doe, I cannot tell what answere to make: and being now in extremitie both of danger and feare, my cogitations trouble me, my conscience tormenteth me, euerie thought is a thorne vnto me: Insomuch as I may conclude of my selfe with that of *Judas*; *It had beene good for mee that I had neuer beene borne.*

Math. 26.

Nay, go on then a little further, looke downe into hell, before thou leape into it; obserue there who expect thy comming, and what shall be thy entertainment. Looke downe into hell, I say, ouer which now thou hangest, by the slender twined threed of this life; which if it should happen sodainly to break, thou art in danger therein to be deuowred; if it doth not breake, yet, the turning of the heauens is in stead of a wheele, which continually windeth some part thereof from thee.

*The*

*The consideration of the paines of hell.*

**O** Good God; what do I behold in this infernall lake? nothing but horror, tumultuous & eternall horror; fierie chains, flaming whips, scorching darknes, tormenting diuels, & burning soules; howling, roaring & lamenting, wo & alas; with a mad rage blaspheming God, in dispair for euer to be receiued to his fauour, and in despite for being fettered by him in thole eternall flames; with a desperate impaciency cursing all creatures, and especially themselves; tearing (in a manner) their owne substance, and enuicing the furious fiends to torment them.

Heere; euerie power and part of the condemned prisoner, as well inward as outward, hath both a full and fit charge of punishment, without eyther intercession or change: for as he hath offended God with euerie power of his soule, and part of his bodie; so must euerie one of them receiue his peculiar punishment. The memorie is tormented, with pleasures that are past; the apprehension, with paines that are present; the vnderstanding, with ioyes that are lost, and miseries that are to come: the will, with a malicious, and enuious disposition at the glorie of God, and of his elect. And (aboue all) the conscience is gripped with a bitter dispite, and raging fruitlesse repentance, for euerie particular offence that the sinner hath committed; which (once seemed soft and sweet, but) then like Serpents, shall cruelly and restlessly gnaw vpon him. Neuer ceasing to rubbe into his remembrance, how base were the causes  
of



of his calamitie, what warning was giuen, what meanes were presented him to haue auoided it; how effectually he had beene perswaded, how earnestly entreated, to chaunge his choise, & accept the offer of eternall happines; how easily he might, and many times how neerely hee had apprehended the occasion; and yet how negligently, how foolishly, how madly, hee continued in his carelesse course.

Further, the sight is afflicted with fearefull darknesse and vgly diuels; the hearing, with horrible and hidious cries; the smell with poysonous stinke; the taste with bitternesse farre exceeding gall; the feeling with intollerable fire.

A fire, which as nothing doth feed it, so it consumeth nothing that it doth burne: a fire, which hath no light to comfort, but heat to torment: a fire, whose force shall neuer be eyther spent, or extinguished, or yet abated: but so long as God is God, so long shall it torment the wicked; and that with such vehement rage of heat, that one drop of water to be applied to the scorched tongue, will bee of greater valuation then a thousand worlds.

But this paine of sense, is farre surmounted (as diuines hold opinion) by another paine, which they terme the paine of losse; and that is to be deprived, both of the societie and sight of God, wherein consisteth the essentiall glory of the saints. For the more good a thing is, the greater paine and grieve doth it cause, in being either not attained or lost: and therefore seeing God is infinitely good; not onely comprehending, but exceeding the perfections of all things: and therewith also the last end of our desires, and the  
perfect

*a troubled soule.*

39

perfect rest of a reasonable soule; it followeth, that all the other torments of hell doe not so much afflict the soule, as to be deprived for euer of him.

And besides these common torments, euerie offender shall haue his particular paines, according to the difference of his sinnes, either in qualitie, or in kind.

The proud shall be abased and beaten vnder foot; the couetous shall be crushed with the weight of their want; the glutton shall be deuoured with ravenous hunger; the drunkard shall drie vp with scorching thirst; the vnchast shall be wrapped in the grillie imbracements of stinging & stinking flames; they that regarded not the poore crying vnto them for a crum of bread, shall become there both endlesse and bootelesse beggers for a drop of water: they that would not in this life once thinke vpon these paines, thereby to bridle their affections, shall there (by reason of intensiue sence of them) be able to think vpon nothing else: and in like manner the rest, euen *by weight and measure*; so that according to the glorie and pleasures which they did enioy, miserie and torments, shall be proportioned vnto them: whereby as well the beautie and order of Gods iustice; as also both the manner of their excesse, and the measure of it, shall perfectly appeare.

Pro. 26.

Reuel. 18. 7.

Finallie, then shall be poured vpon the damned the full flood of Gods wrath, which he hath gathered together, vpon all the sinnes that haue beene committed, since the beginning of the world; and all the torments which can possiblie be imagined, shall there be heaped vpon their heads: nay, all the

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torments which in this life, either haue beene inuented, or can be imagined, doe stand in no comparison, whether for sharpnesse, or for continuance, with the torments of that place: which although they shall be common to many, yet shall they be most heauie to those, who haue had best meanes and opportunitie to auoid them.

And not onelie all these paines, but anie one of them shall be so grieuous and so intollerable, as it is impossible for anie mortall wit, either to expresse, or to imagine: for so much as the least torment of hell that can be conceiued, is more then we can possible conceiue. And yet shall no creature be griued for them; and endured they must be, without any hope; **FIRST**, of intermission; **SECONDLY**, of abatement; **THIRDLY**, of change, without which things, not onelie painefull or indifferent, but also pleasant, (as appeareth by the *Manna*, which God sent downe to the children of Israel) become insupportable; **FOURTHLY**, of the poore comfort of calamitie, pittie; but to the contrarie, the deuils shall vpbraide them, the damned curse them, and the Saints deride them; **LASTLY**, of end; for nothing is perfectlie great which hath an end: and therefore, after so manie millions of ages as there are drops of water in the Sea, the damned shall be as farre from either end or ease of their torments, as they were the first day of their beginning.

And as one that floateth, halfe choaked and wearied in the midst of the Sea, ceaseth not to wrestle with the waues, to cast forth his hands euerie way, although he graspeth nothing but thinne and weake water,

*a troubled soule.*

41

water, which continuallie deceiueth his paines; so they that both swim and sinke in this depth of death, shall alwaies striue and struggle therewith; although they neither finde nor hope for anie helpe.

O deadlie life; O immortall death: what shall I tearme thee? **L I F E**? And wherefore then doest thou kill? **D E A T H**? And wherefore then doest thou endure? There is neither life nor death but hath something good in it; for in life there is some ease, and in death an end: but thou hast neither ease nor end. What then shall I tearme thee? Euen the bitternes of both: for of death thou hast the torment, without anie end; of life thou hast the continuance, without anie ease.

O vnfaurie composition of the cuppe of Gods wrath! a death alwaies liuing, an end euer in beginning; a death which shall not deuoure, but teare; **Psal. 49.** eate, but not consume; and as death cannot die, so shall it neuer be either satisfied or wearie, in gnawing vpon euerie part of this his pray. O intollerable vengeance, and equall with eternitie; which no meanes can moderate, no patience can endure, no time shall end: but so long as God shall liue, so long shall the damned die; and when he shall cease to be happie, then shall they also cease to be miserable.

A starre which is farre greater then the earth, appeareth to be a small spot in comparison of the heauens: much lesse shall the age of man seeme, much lesse the age and continuance of the whole world, in regard of this perpetuitie of paines. The least moment of time, if it be compared with ten millions of yeeres, because both termes are definite, and the one



a part of the other, beareth, although a verie small, yet some proportion : but this or anie other number of yeeres, in respect of endlesse eternitie, is nothing lesse then iust nothing : for all thinges that are finite may be compared together ; but betweene that which is finite, and that which is infinite, there standeth no comparison.

And surelie if a man that is sharplie pinched with some one particular paine, doth thinke one night exceeding long, although he lieth in a soft bed, well applied and cared for : how tedious doe we thinke that eternitie will seeme, to those which shall be continually torne with these vniuersall torments, in a darke Babilonian furnace, foaming forth most horrible heates? And if fortie daies raine, driuen with the tempest of Gods wrath, was sufficient to destroy the whole worlde ; what shall wee esteeme of the full storme & streame of his rage, wherein the fire darts of his furie, shall neuer cease to beate vpon his enemies?

O stinging fire, more exceeding the fire of this world, then that exceedeth the weakest Sunnes shine : O vglie darknes, O eternall night, both inward of the soule, and outward of the bodie ; in regard whereof the palpable darknesse of Egypt, was scarce a day, which light clouds ouercast. Is this (O Lord) the wages of sinne? Is this the punishment of wicked doers, of whom I am one, in so deepe a degree? And is it meruaile then if my conscience quake? If my soule cleaue with sighes? and if my eyes be drowned in teares?

Exod. 10.

**THE**

## THE PRAYER.

**B**Vt where am I, and whether am I carried? Whether doe you driue mee, O my finnes? Whether, O God, dost thou deliuer mee? If my finnes haue made mee that I am thy offender, haue they also made me that I am not thy creature? If the deuill hath bereaued me of my puritie, hath hee also bereaued thee of thy pittie? If thy iustice may rightlie damne me, cannot thy mercies possiblie saue me? And if I haue deserued the one, haue I thereby also disclaimed the other?

O mercifull Lord, doe not so looke vpon me, that thou see not thy selfe: regard not so my wickednes, that thou behold not thy owne goodnes: remember not so the finnes that I haue done, that thou forget the substance which thou hast made.

What (O Lord) is the sence of this saying? *I will not the death of a sinner, but I desire that he be conuerted and liue*: is this, *I will not the death of a sinner*, if thou reiectest a sinfull soule, if thou drownest it in hell, that crieth vnto thee for mercie? Is this, *I desire that he be conuerted and liue*?

O gracious God, whose word is a will, and whose will is a power; who dost promise nothing but that which thou dost purpose, and who dost purpose nothing but that which thou art able to performe; suffer me, I pray thee, to speake with thy mercie; me, I say, earth and ashes, suffer me to speake with thy mercie, for great are thy mercies towards vs.

Lord, if thou wilt not the death of a sinner, what



necessitie is there that I should be damned? If thou desirest that a sinner should be conuerted and liue, what difficultie is there that I should not be saued? Can the power and malice of the deuill? Can the number, can the enormitie of my offences, either constraîne that which thou wouldest not, or hinder that which thou desirest?

No, no, my God, the deuils tremble at thy mightie maiestie; and if the finnes of the whole world were ballanced against the least of thy mercies, they could hold no weight; much lesse can the offences of one wicked wretch sway thy Almighty & mercifull wil. For by how much God is greater then man, by so much is my wickednes inferiour to thy goodnesse.

Haue mercie therefore vpon mee, O Almighty God, returne, deliuer my soule, saue me for thy mercies sake: for if thou wilt thou canst saue me, and in thy will resteth the strength of my hope.

Remember not thy iustice, and my deserts, but remember thy mercies, & my miseries: think not vpon thy hate towards offenders, but thinke vpon thy loue towards thy creatures; cast thy seuerie eie of reuenge vpon thy sonne, but looke vpon me with thy eie of pittie.

O eternall God, hell is alreadie full, & what profit is there in my destruction? Also many millions of sinners will neuer come vnto thee, will neuer call nor care for thy help: and if thou also reiectest the repentant and sorrowfull sinner, who then shall be saued? Or whom wilt thou finde righteous, if thou iudgeth without mercie?

When

*a troubled Soule.*

45

When I was not, O Lord, thy fingers framed me,  
 & thou neither hatest nor contemnest anie thing that  
 thou hast made. When I was a captiue of the deuill, a  
 slaue of hell, thou diddest send thy beloued sonne to  
 die for my redemption: and doe not now, I beseech  
 thee, cast that away, which thou hast purchased at so  
 high a price. When I walked in my owne wicked  
 waies, thou didst patientlie endure me, mightily pre-  
 serue me, and graciouslie call me; and wilt thou not  
 now bestow one louing looke vpon me?

Why then (O louing God) looke vpon thy belo-  
 ued sonne: behold what he hath suffered, and of thy  
 goodnes call him to thy remembrance, for whō, thy  
 will & his obedience did cause him to suffer. Behold  
 his bitter agonies, wherein his bodie was sprinkled  
 with a bloodie sweate; behold his backe torne with  
 whips, his head pricked with thornes, his face defiled  
 with speting: behold his blessed bodie so violentlie  
 strained vpon the crosse, that the ioynts of his limbs  
 were losed, & al his bones might be numbred: behold  
 his harmlesse hands, and his vndefiled feete, painfullie  
 pierced with blunt & rough nailes: behold his naked  
 side struck through with a speare: behold the aboun-  
 dance of blood which gushed foorth of those holie  
 fountaines; which blood still streameth fresh in thy  
 sight, and now pleadeth for my pardon.

Behold (O gracious God) how his feeling was pos-  
 sessed with paine, his hearing with reproach, his eies  
 with scorne, his tast with gall, his smelling with loath-  
 some saueur of putrification & filth, which was vpon  
 the place wherein he suffered. Behold how his necke  
 bowed, his head hung, his breast beate, how his sight  
 waxed



waxed dim, his countenance pale, his legs and armes stiffe; how he groaned, how he gasped & gaue vp the ghost. Behold how the heauens mourned, how the earth quaked, how the stones rent at the presence of his passion; behold the priest, behold the sacrifice, euen the Lambe vndefiled, gloriouſlie imbrued with his owne blood.

Wherefore (O my God) haſt thou giuen me this knowledge of thy ſonne? wherefore haſt thou giuen me this faith in his blood? that I ſhould ſee my redemption and not attaine it? that I might by that meanes be the more vexed with ſorrow? Oh no: but rather, that I ſhould perceiue the remiſſion of my finnes, by his death; and receiue by his grace to be iuſtified in thy ſight.

Gracious & mercifull Father, by this thy Sonne, by this my Sauour, I moſt humbly beſeech thee, to looke fauorably vpon me; & as *Dauid* for the loue of *Jonathan* was louing to *Mephiboſbeth*, although he was lame, ſo for his ſake in whom thou art wel pleaſed, be mercifull vnto me, moſt poore deformed creature; incline thy pitie towards me; hide not thy face now my ſoule is troubled. Graciouſly receiue the loſt ſheep, which ſtraying from thy paſtures through ſin, and flying from thy preſence through a guiltie conſcience, hee hath louingly ſought, and ioyfully doth bring vnto thee vpon his own ſhoulders. Reſtore me to thy fauour, I beſeech thee, for his ſake who euer maketh interceſſion for me, that I may perceiue that through him thou art pacified with me. Heare mee (O God of all pittie and power) and turne towards me; and let thy mercies accept his merites for full ſatif

*a troubled Soule.*

47

satisfaction of my misdeedes.

O infinite mercie, thou hast set vs a way, and giuen vs a light; thou hast threatned vs the paines of hell, and promised vs the ioies of heauen; now pierce my flesh with thy feare, that I may auoide the one; and inflame my soule with thy loue that I may attaine the other. Graunt I pray thee, that as long trauilers are therby taught to loue their own Countrie, so my former errors may henceforth be a meane, to hold me in the right path: that being led by thee, and walking through thee, I may come vnto thee, and rest in thee: for we (filly wormes) are vnable to enter into thine eternitie, vnlesse thou who hast created vs, doest guide vs in.

Saue me, O Lord, saue me from mine enemies, saue mee from thine eternall indignation; saue mee from the snares of hell, which in euery place are pitched against me; saue me from the heard oppression of heauinesse, that my minde may be raised vp and reioice in thee. Saue (O GOD, who desirest not the death of a sinner) saue my sinfull soule, which flieth, from thy fearefull iustice, to thy comfortable mercies; from the desert of my sin, to the desert of thy Sonne. This (O God) is easie to thy power, and vsuall to thy mercie, and agreeable to thy will.

*Sperate misere,*

*Caute felices*

G





G 2.



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*The death of Saints is precious*  
Psal. 125.

*Miserable is the death of sinners.*  
Psal. 53

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### THE 3. DEVOION.

*The guiltinesse of sinne, and the consideration of Death, calleth the sinner to call vpon God.*

**O** Most high, most holy, most mightie, most mercifull, most good, most goodly, most louing, most fearefull and terrible God; the Creator, the renuer, the maintainer of all things : whome to know, is to be wise; whom to serue, is to raigne; whom to loue, is the life and happines of the soule : behold I poore wretch, to thee who art both rich, and liberall; I miserable, to thee who art both pittifull and plentifull do draw neere : behold, a hunger-starued begger knocketh at thy doore; open vnto me, O honourable housholder, without whom all aboundance is beggerie; open, I say, thy mercies to my miseries; and although I am not worthy to sitt at thy feast with thy sonnes, yet with the basest of thy seruants, let me bee refreshed with some broken pieces that are taken from thy table.

G 3.

The



Thou hast commanded vs, (O gracious God) to come, to knock, to call vnto thee: wherupon thou hast promised vs so to find thee, as both to enter into thee, and to entertaine thee. O mercifull Iesu, I here arrest thy gracious promise; behold now my sighing dooth seeke thee, my teares crie vnto thee, and the groanes of my pained soule do knock at the gate of thy mercies: behold, Lord, I intend, I contend to do thy will, performe thou, I beseech thee, thy word. Reueale that which thou hast set me to seeke; admit me whom thou hast inuited; giue mee that whereto thou hast giuen mee, both power to aske, and promise to obtaine.

And first (O Lord) I acknowledge against my selfe, that I was conceiued in iniquitie, and borne in miserie; but thou of thy free loue diddest cleanse me, thou diddest sanctifie me, thou didst through faith on my part, and mercy on thine, betroath thy selfe vnto me.

Yet I, vnmindfull of so great goodnesse, haue since, with many a foule fact, distained my selfe, and dishonoured thee; not dreading thy displeasure, whose wrath maketh the diuels to quake. I was borne in necessarie, but I plunged my selfe in voluntarie sinnes; I made no conscience in offending thee, and feared not to forget thy law.

Notwithstanding thou, according to thy wonted mercies, diddest not banish me from thy protection; but as though I had dailie and duly obserued thy will, thou diddest bountifully heape thy benefits vppon me; so much vnderferued of mee, as not desired.

When

*a troubled Soule.*

53

When I sinned against thee, the diuell was ready to haue made a pray of me; I was content, I was desirous to haue perished with him: but thou (O Lord) diddest driue back him, and draw backe me; not only without either my request or knowledge, but verie much against my mind.

When I was in danger of death, both by sicknes and casualties, and my soule was so rocked a sleepe in securitie of sinne, so burdened with the weight of wicked actions, that it must needs haue sunke downe into hell; thy grace stood by me, thy power did preferue, both my body from death, and my soule from damnation.

I did offend thee, but thou diddest defend me; I did deserue death, but thou diddest preferue life; I did not regard thee, when thou diddest safely gard mee: I (like a wretch either sencelesse or desperate; that not knowing, this not caring in what course I was caried) did forsake thee, and flie vnto mine enemy; I did long, I did labour to cast my soule into his pitilesse power, to haue stood at the mercy of his most damnable malice: But thou wert alwaies with me, as with *Jacob*, when he said; *surely God* Gen. 28. 16. *was in this place, and I was not aware of it*: thy care did keepe me, whilest I busied in vaine things neuer marked somuch; thy loue did seeke with very great and gracious fauours to win me vnto thee.

But as one that is sicke of a sleepey disease cannot be awaked but by pinching; so out of this lethargy of sinne, my sleepey soule (neither vnworthy nor vnwilling to haue perished) could not bee called to it selfe but by some sharpe and sensible accident.

Hereupon



Hereupon thou beganst to runne with me a more rugged race, laying many kind crosses vpon me; not only to bend my vnwilling, but to breake my wilfull mind, and to make it appliable to thy pleasure. Thou diddest call me out of the wildernesse of worldly delights, wherein my guiltinesse would haue hid it selfe from thy presence; thou diddest take me vp straying in the streetes; thou diddest compell me out of the high way to hell; thou diddest enter couenant with thy seruant, thou diddest stirre in me a desire, and strengthen an indeauour to attend vpon thee: thou diddest instruct, thou diddest enable, both my vnderstanding, and also my will; that to discerne, this in some degree of duty to do thy pleasure.

Yet I (wretch that I am) since my entrance into thy seruice, haue either vngraciously forgotten, or vngratefully remembred all thy benefits; and haue not so esteemed thee for them, as I would haue done a mortal friend for a few curtesies of course. I haue forsaken thee againe, & followed the right trace of the vnrighteous world; thinking euery thing good, whose euil I had not tried. I haue prouoked thee, I haue stirred vp thine anger, I haue deserued thy displeasure, I haue a thousand waies done euill in thy sight; not ignorantlie, but presumptuouslie; not weaklie, but wilfullie; not fearfully, but impudently; hauing not only lost the tender touch of conscience, but beginning to beare my selfe (an offence beyond the degree of any vile word) in a brauerie of euill.

Alas, how deeply hath corruption tainted my  
soule?

*a troubled Soule*

55

soule? What folly hath not had his seat in my mind, and left his footsteps in my actions? Nay, I haue farre exceeded the limits of folly; no man not banished from his right wits, would thus haue beene entrap- ped, thus entangled. I should haue repented me of my former sinnes, but I haue in such sort both increa- sed and agrauated them, that I haue scarce left, ey- ther number for more, or place for worse.

O my God, what aunswere shall I make? How shall I cyther excuse, or extenuate this my relapse? Shall I pretend the slie subtilties of the deuill? the faire-faced shewes of the world? The pleasant per- swasions of the flesh? *The woman gaue it me? the Ser- pent deceined me?* Tush, all these are baits for babes; but I was come to a greater stayednesse, both in age, and in experience; I was warned, I was weaponed; I was instructed, I was encouraged; I should haue vsed more warinesse to suspect, more wisdom to dis- cerne; more valure, both to defend my selfe, and de- feat mineemie.

No sure, I will neuer excuse him whom his owne conscience condemneth: I had thy expresse word & will to stop me, mine owne knowledge to bridle me; I would haue disallowed those things that I did, if any other had done them but my self. When a mans me- mory is the bil of his debt, when his thoughts are wil- ling witnesses against him, when his feare is his Goa- ler, when his iudgement is his iudge, when his owne knowledge conuenteth him; there is little doubt ey- ther of denying or deceiuing credit, and much lesse of making escape.

I, I, it is euen I that haue broken couenant with

H

thee;



thee: I haue beene wise to deceiue my selfe, abusing my reason, rather why to doe amisse, then how to amend; I haue falsified my faith; I haue riotously run after the vaine conceits, or rather deceits of sinne; whose kindest courtesies are the allurements of mischief; which, like a bemired dog, defileth with fawning, whose kisses are of power to kill.

I haue receiued many fresh wounds, I haue renewed all my olde soares, and what thou (O Lord) by thy mercies haddest healed, I by my madnesse haue rubbed open; insomuch as sinne vied againe, hath made the pardon once granted to be of none effect. I may well say with *Iudas*, *I haue sinned*; but eyther name or number my sinnes I cannot.

O bottomlesse Sea of miserie and sorrow, wherein I haue plunged my selfe, alwaies sinking, and yet by the infinitnesse thereof neuer at the bottome; which I am able, neither to abide; hauing the firebrands of all furies within me; nor yet to auoid, being fettered therein with the cruel chains of my own feare.

Oh my soule, full of wretchednes, full of shame, but fullest of guiltinesse, accept no obiekt but of sorrow; draw greedily into thy mind all conceits that may increase thy grieve: be ashamed, nay abhorre to think of any comfort. Loath thy selfe, torment thy selfe, and so shalt thou do some thing well; for thou canst neither loath nor torment a more cursed creature.

Alas, how is my soule abandoned? How are all the powers thereof laid wast? Comfort is no more ease vnto mee, then is the handling of sore woundes. I am diuided in my selfe, how can I stand? I am ouerthrowne in my selfe, how shall I rise? My desire is  
pained

*a troubled Soule*

57

pained because it cannot hope, and if it hath anie sparke of hope, it is rather in change then riddance of griefe.

Forlorne wretch that I am, it had beene better for mee neuerto haue beene conuerted to grace, then thus peruerfly to be diuerted from the same; for then I should haue gone on in a sober securitie, and my punishment should haue beene so much the lesse, as ignorance is beneath contempt: but now I am not onely unhappie, but unhappie after the fall from some degree of happinesse; now the footsteps of overtroden vertue lay cruell accusations against mee, and make the hatefull comparison of vice more manifest: miserable are they who lose they wote not what, but more miserable are they who know what they lose.

O foolish reason, how sharpe art thou to see thy mischiefe, and yet how blunt, how blind art thou to foresee it? O poore remnant of pietie; onely so much goodnesse left, as to make mee languish in my owne euill.

O sinne, the onely fall of my iudgement, and staine of my conscience, now thou hast sacked my soule, now thou hast beaten it downe vnder thy tyrannie, rest thy selfe, forbear a while, treade not vpon my ruines, set not fire to thine owne spoiles. And yet not so; but do thy worst, cruell and cursed sinne, do euen the verie worst that thou canst: the more terrours thou executest vpon mee, the more shal I both loath and lament the seruice that I haue done thee; and the sooner shall I seeke to draw my desires out of the myre of thy subiection.



There is yet left, both time to repent, and opportunitie to amend; yet doth Christ, not onely admit, but inuite to his feast: I could neither see my finnes, nor sorrow for them, did not he both inlighten my vnderstanding, and soften my fences. He hath not enlightened my vnderstanding to drowne it in darknes; he hath not softened my fences, because he could not breake them; and wherefore then hath he thus wakened the one, and weakned the other?

It is euen so: he that hath hitherto in patience expected me, doth now in pittie call me. Speake then (sweet Lord) speake vnto thy seruant; thunder into the inner eare of my heart; breake my deafenesse that I may heare thy voyce. Lord, thou lookest for mine amendment, that I may haue thy fauour; and I looke for thy fauour, that I may amend.

Woe is mee, how long haue I stayed? alas, how late do I come? How slowly do I hasten? How doth my resolution sticke betweene loathnesse and necessitie? Woe is me wretch, how cunningly doth the deuill seeke to delay mee? What Art doth he vse to keepe the line from breaking, whereat the fish is caught? Not drawing him violently, but at seasons and by degrees; and suffering him to play vpon the hooke, vntill either vse hath made him willing, or wearinesse weake.

O my God, the sunne of my life hath passed his Meridian, & I am now in the afternoone of my age; the night of nature will come fast vpon mee, when death (as Gods sergeant) will arrest, my bodie vpon debt due vnto nature, my soule vpon trespasse committed against God. The one he will bind hand and  
foot,

*a troubled Soule.*

59

foot, and commit close prisoner to the graue: the other hee will attraine in the high court of heauen, where God shall be both partie and iudge, to answere to all obiections, as well of error as of contempt.

*The consideration of the houre of death.*

**A**T this houre of death, at this cruell instant of parting, when the guiltie soule beginneth to be loosed from the fetters of flesh; O good God, how is it troubled? What a tempest of terrours doth beat vpon it? Then beginneth it to throw the thoughts freely into euerie corner of the conscience; to see the sins which it hath done; to perceiue the vengeance that it hath deserued; to consider, that the time of repentance is then at an end, and that it is set vpon the immoueable point of passage, to a most strict triall, vncertaine how the best actions that it hath done shall be examined. For as in a rude eare, that musicke may passe for currant, which a skilfull iudgement will condemne for course; so in the sight of God, there will appeare both errors and defects, in those works which we esteeme most perfect.

It is desirous to stay, it is compelled to go; the one wherof is impossible, the other intollerable. And as it often happeneth, that whilst one thinketh too much of doing, he leaueth to doe the effect of his thinking; so, whilst it lamenteth the losse of all the time that is past, it looseth that little which then remaineth.

Looking backe, it esteemeth the whole race which it hath run, as a short step; looking forward, it beholdeth the infinite space of eternitie, wherein it hath to



continue; lifting vp the mind to heauen, it discouereth a most bright and beautifull glorie; againe, casting it downe vpon the earth, it seeth all things enfolded in a misty darknesse. Hereupon, a new swarme of thoughts stingeth the mind; It lamenteth, that it hath built so manie castles, some in the aire, others vpon the sands; that with the spider, it hath euen exhausted the bowels, in works of so little both continuance and vse: that it hath wasted that candle in idle play, which was allowed to haue lighted it to bed.

That it was so chained with the enchantments of a momentanie estate, as scarce to thinke vpon the condition which neuer shall haue end; that it made so great prouision for the one, and little, or none at all for the other: that to satisfie the flesh, which is to be a nest of wormes, it hath neglected the spirit, which was to haue beene a companion of Angels; that it hath lost, for so short a shew, the eternall substance of pleasure; that it hath exchanged (more foolishlie then the rude Indians, who giue gold for glasse) the treasure of immortall glorie, for trifles and toyes of floating vanitie.

O, if it had but a small time more of amendment, how seriouſlie would it conuert? What a sharpe and seuer course would it set into? But it is like vnto a horse, desirous to runne, and miserably spurred, but so short reined that he cannot stirre: or like vnto those who in their dreames are taken with some fearful vision, who sweat with paine, and strue to crie for helpe, but cannot find anie strength to crie.

In the meane time, the head shooteth, the backe  
aketh,

*a troubled Soule.*

61

aketh; the heart panteth, the throat rattleth, the tongue faultereth, the breath shortneth, the flesh trembleth, the veines beat, the heart strings crack; the eies waxe dimme, the nose sharpe, the browes hard, the cheeks cold and wanne, the lips pale, the hands numme, the ioynts stiffe; the whole bodie is in a cold sweat, the strength fainting, the life vanishing, and death drawing on. Neither will the children and friends (for whose sake the sicke shall often thinke themselves damned) forbear in this instant of extremitie; but *miserable comforters*, they will be (as *Iob* said of his friends) some crying, some crauing, some counsailling him in the ordering of his estate, some applying him with vaine speeches, either of compassion or of comfort; all of them like flesh flies, making offer to molest him. Iob. 16. 2.

Whilst these summoners of death doe execute their office, and the sicke man lieth bound vpon the Alter, for the sacrificing of his soule; the knife set to his throat, & he vnable either to flie or to defend himselfe: most of his wicked actions, words and thoughts are brought into presence, armed with Gods anger, and with the curses of the law: they are heaped together, and aggrauated to the vitermost; they giue the conscience many a cold pull, and lie vpon the heart as heauie as Leade. Faine would the sinner turne away his eye, but hee shall bee compelled to behold them; they will all crie vnto him: *Wee are thy workes, we will goe with thee.*

Then shal the conscience sharply accuse, the memorie giue bitter euidence, reason shal sit as iudge, feare shal stand as executioner; and scarce is there



there any seuerer sentence in all the Bible against sin, which the deuill will not bring into minde, vrging euerie point, and amplifying it by construction. And seeing he shall so strictlie examine, accuse and condemne himselfe, he shall haue iust cause to feare the iudgement of God; who knoweth more by him, then he knoweth by himselfe; who as he doth most extreamlie hate sin, so wil he more rigorously sentence it, then anie man will doe, especiallie vpon himselfe.

Then will all humane wisdom and pollicie sodainlie faile; then will resolution be turned to trembling, pride into basenesse, confidence into despaire: Then will bee a great difference in iudgement from that which men beare commonly in this world, insomuch as the sinner (finding himselfe in the snare of Gods iudgement, and inuironed with enemies, to wit, his sins and the deuils) shal be enforced to crie and confesse; *we simple men thought their life to be but madnesse whose end we now esteeme most honorable: but we haue wearied our selues in craggie waies, we are worne out in pursuing vanitie, and the waies of the Lord we haue not knowne.*

Sap. 5

Neuer did tyrant exercise his rage with greater crueltie, vpon anie that he most hated, then the miserable sinner shal then vpon himselfe: in iustlie condemning, in vainlie acknowledging, in vnprofitable lamenting the errours of his actions; whilst the paines and perplexities of the soules departing from two friends of long familiaritie, the bodie, and the world, shall draw the powers therof from true repentance.

All vaine pleasures shall be then at an end; and either quite forgotten, as if they had neuer been at all,

or

*a troubled soule.*

63

or else remaine in remembrance onely by giuing sharpe twiches to the soule. The body can die but once; but the hart shal so often die, as the sinner shal thinke vpon his death, and vpon his neere seperation from al those things which he did most neere-affect: and the more he was intangled, either in the delights or affaires of this life, the more grievous will his death bee vnto him; euen as the deeper roote that a tooth hath in the iawe, the more paine it causeth when it is drawne forth.

Then shall his eies be opened, which the pleasure of sinne had cloased before; and he shall plainly see, that he did stumble where he thought to stand, and take his ruine where hee supposed to haue taken his rest. That al things of this world are miserable; the waies thereof rough and crooked, the wealth base, the pleasures false, the hopes vaine, the promises lies, the glorie short and light, the whole state abanishmēt, or rather a dungeon, not onely of guiltie, but of condemned persons: all the comforts, not onely no remedies of griefe, but feeders thereof with sweete poison, which giue some present satisfaction to the sence, not by freeing, but by enuring it to the disease. His riches cannot redeeme him; his friends will forsake him; his children and kindest kindred shall be no greater comfort vnto him, then a brood of vipers; especiallie when he considereth, that he is to endure the smart for manie things, whereof he must leaue the pleasure to them. And generally, those things which before hee did best affect, and for which he aduentured to commit offence, shall

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then



2. Sam. 18.

then strike widest wounds in his heart : euen as *Absolons* greatest ornament and delight, his faire haire, was turned to be the cause of his death.

Hosea. 7. 14.

These helpes, not onely failing, but exceedingly vexing him ; being like the spred taile of a peacocke, adorning only the former part of life, and leauing the hinder part naked and vnseemely ; or like the Seirens, beginning then to turne their tunes, when they haue drawne to the point of destruction ; he is desirous to turne vnto God : but findeth in himselfe neither knowledge ; beeing a thing which he so little vsed ; nor power, in that violent distraction of his soule. For as a sworde, that is neuer drawne out of the scabbarde, is commonly hard to bee vnshathed, at the time that a man hath neede to vse it : so they that neuer exercise themselves in the actions of Religion, doe find a great vnaptnesse therein, when the vse of them shall be most vrgent. The most which he can doe, is that which God said by the Prophet *Hosea* : *They howle and roare vpon their beds : and do not call vnto me in their hearts.* Further, he shall be anguished with exceeding diffidence ; that God will not then giue eare to his call, seeing alwaies he cloased his eare when God did call him ; that God will not then receiue him into his house, seeing alway he excluded God out of his heart ; that God will not then relieue his neede, seeing he neuer relieved Christes needie members : that at the end of his iourney he shall not arriue in heauen, seeing 'all his life he trauailed the way to hell. He will rather expect such an answer as *Elizeus* gaue

*a troubled soule.*

63

to king *Ioram*, when he came vnto him vpon extre-  
 mitie: *What haue I to doe with thee, O Ioram; get thee*  
*to the Prophets of thy father and mother; (to the plea-*  
*sure and aduantages which hitherto thou hast pursu-*  
*ed, and desire them to helpe thee.* 2.Reg.3.

Then shall the earth seeme wearie to beare him;  
 the heauens, to flash fire in his face; God, to threa-  
 ten him; the deuils, to expect him; and his owne  
 conscience, to betray him.

Sometimes being more able to abide death then  
 the feare of death, he wisheth to flie euen from him-  
 selfe; and to be discharged, from being guided by so  
 euill a guest as is his soule; not in full hope that his  
 torments shall thereby either end or abate, but, ac-  
 cording to the nature of griefe, the present beeing  
 most painfull, he desireth to change, and to put in ad-  
 uenture the ensuing. But when there is represented  
 vnto him, corruption & wormes readie to consume  
 his bodie, and infinite legions of deuils prepared to  
 receiue his soule; the graue gaping to entertaine the  
 one, and the horrors of hell to imbrace the other;  
 that, to enioy the condition of coursest carion, this,  
 of cursed and damned deuils: then is he in a maze of  
 amazement; then like one that holdeth a Wolfe by  
 the eare; bitten whilest he holdeth, and slaine when  
 he let goe. 2

O death, the lodge of all mens liues; how sodain-  
 lie doest thou set vpon vs? with what stealing steps?  
 by how insensible degrees doest thou approach vs?  
 euen like the sunne, which although it maintaineth a  
 verie swift motion, yet doeth not the eie perceiue  
 that it doth moue. How vniuersall is thy dominion? 1ob.30.23.



and how feuerely doest thou exact obedience? The mightie cannot resist thee; the rich cannot corrupt thee; the wise can neither appease nor auoide thee. Thou harriest ouer the whole earth; thou searchest euerie closet; thou expugnest euery defence; and so manie ages as there haue beene, since the world was created, so manie perfect conquests hast thou made thereof. All naturall thinges doe encrease and decline; but thou continuest in one strength of state: thou art the clocke which alwaies striketh; thou art the sword which alwaies executeth; thou art the snare which alwaies entrappeth; thou art the sea wherein to all riuers doe runne, wherein all ships doe suffer wrecke: thou art the paine that euery one must endure; thou art the tribute that euery one must pay. O cruell death, howe bitterly doest thou bite those soules, which are plunged in the thoughts of worldlie affaires? thou breakest off their studies; thou interruptest their enterprizes; thou crossest their hopes in the fairest flower; thou ouerthrowest them in the principall strength and beautie of their age. Thy triumph is in funerall solemnities, thy applause is in the cries of widdowes and orphanes: thou fillest all places with desolation and disorder; thou knittest the end to the beginning without any meane. What shall I say? Thou art the child of sinne, the father of confusion, the pursuiuant of hell: for God disclaimeh anie interest in thee, affirming by the mouth of the wise man, that, *he neuer made thee, but that thou haddest thine entrie into the world, by the very mallice and subtiltie of the deuill.*

Wisd. 1. 13. &  
2. 24.

Well then, (secure and sencelesse soule) howso-  
euer

euere the deuill would beare thee in hand, as hee did thy first parents, that, *thou shalt not die*; howsoeuer he presenteth thy life vnto thee, with a countenance of continuance in one firme and stable state; yet assure thy selfe, this heauie houre, this fearefull, this dangerous, this vnauidable passage is not farre from thee, euen in the farthest and fairest path of nature; and may be euery houre, by many vsuall accidents, both violent, and of ordinarie course; euery minute thou liuest, is a step towards thy death; euery action thou takest in hand, pulleth away from thee some part of thy life: insomuch as daily thou art changing, yea, daily dying: like a candell which continually is burning out; or like vnto them that saile in a shippe, who, whatsoeuer they are doing, are alwaies caried forwards.

Thou art easily induced to belieue, that other men shall not liue long, because selfe-loue doth not blind thy iudgement, and make thee distast the knowledge of this truth: for the loue of our selues causeth vs so to hate death, as, either we abhorre to thinke of it, or else are easily perswaded, that it is further from vs, then from other men, being willing to belieue that, which we are desirous should be true. But we are all vnder one common condition; our liues are short in all things, except miseries and troubles; our continuance is onely certaine in vncertaintie; and God would haue our time vnkowne, because we should be alwaies readie.

Arise therefore out of thy bed of sloth, and watch ouer thy selfe; looke vpon the pale horse, and him that sitteth thereon, whose name is *Death*; provide



that thou be not suddainly surprised, and die before thou begin to liue. For not to breath, but to do wel is life; and the lesse of that time thou takest in entring these streites, the more perilous will be thy passage. In actions which are both difficult and of weight, we draw to perfection by often vse: seeing therefore it is a very hard matter to die, either willingly or well, the errors wherof may turne thee into the torments of hell fire; it behooueth thee both timely and diligently to exercise thy selfe, in handling thy weapons, in trauersing thy ground, in treading, in measuring euery particular step of that darke and stonie way: that by dying often, thou maiest in the end die both easely and well. Let fall no point therefore of courage and of care; loose not the offer of occasion, whilest it may not onely be taken, but commeth, yea, sueth to be taken; and if it be not now taken, will neuer heereafter be overtaken.

Christ yet distributeth the treasures of his mercie, the doore standeth yet open, to all that will be suters for the same; his nature is now as apt to forgieue, as his power will be able heereafter to punish. The kings of Israell were not so famous for their mercie among the seruants of *Abinadab*, as the God of Israell is among vs. When thou didst sinne, hee did spare; when thou didst deferre, he did expect; when thou shalt returne, he will meete and embrace. The bowels of his mercie doe still ouerflow, neither want their issues to deriue the streames thereof into thy drie soule: his backe was torne, his hands and feete were pierced, his side was opened: through these holes thou maiest see the aboundance of his loue, at these

these holy holes thou maiest tast the sweetnes of his mercie.

Present thy selfe therefore vnto him in all those humble behauiours, which the consideration of his maiestie and thy miserie can possibly frame; for the inward affliction of the spirit, except it breake forth in some outward gesture, is (for the most part) either all together fained, or verie small. Be penitent for the time past, and resolute for the time to come; and with as great confidence as necessitie crie vnto him and say.

### THE PRAYER.

**O** Christ, O eternall light, O life of all things, to whom nothing is so great that it can resist, nothing so small that it is contemptible; whom no man is so good that he doth not need, no man so euill that he may not hope; I beseech thee, by the noblest title that in my greatest affliction I can giue my selfe, that I am thy creature; and by thy only name of comfort vnto sinners, that thou art mercifull; heare my vile voice, helpe my distressed soule, & in the time of necessitie and trouble be gracious vnto me.

Behold (O Lord) how my conscience lieth queasomed vnder the multitude of my offences; behold how I am borne downe with the weight of my owne weakenesse: and doe not thou, whose propertie is, not onely to spare, but to helpe, either lighten the burthen, to lay vnder thy heauenlie hand, my soule must needs sinke downe into hell.

But thou (O Lord) hast neither delight nor liking  
in



in the death of sinners; thou didst die to raise vs vp from the death of sinne. O good Iesu, thou diddest redeeme vs when we were thine enemies, & shall we be destroied now we are thy suppliants? Thou diddest call vs to mercie when we craued none, and wilt thou denie vs now we are suters for it? Through thy death wee were brought vnto life, and shall wee die now thou doest liue? O thou who helpest the weake with a word, behold, I come into thy presence like a child, who vseth to testifie his necessitie by his teares, but cannot vtter in wordes what is necessarie for him. And therefore, I beseech thee, by all the miseries whereto thou diddest voluntarilie submit thy selfe, for me detestable sinner, to be mercifull to my distressed soule; to turne thy face and fauour towards me; and of thy goodnes to supplie that, whereof thy wisdom better seeth, then my weakenes feeleth that I stand in want.

O my Sauour, deale with me, not according to my deserts, but according to my necessitie: let it suffice that I feele mine owne weakenes and want, least I should haue beene too proud in my selfe; now let thy power and plentie appeare, that thereby I may be confident in thee.

O Christ, the guide of those that seeke thee, the light of those that see thee, and the life of those that loue thee; O sweet Sauour, what shall I say? Whether shall I goe? Where shal I seeke thee? Or wherefore doe I not see thee? O my God, if thou be absent from mee, where shall I seeke thee? If in all places thou art present, wherefore doe I not see thee?

O infinite goodnes, passing all humane both search  
and

and sight; thou both fillest and includest all thinges; thou art in euerie place present, without either seate or motion; giue me grace, for thy loue & desires sake I beseech thee, to cast off the blind burthen of fleshly affections; subdue my reason, regenerate my wil, and purifie my nature; leade my desire that I may seeke thee; lighten my vnderstanding that I may see thee: for I can neither seeke thee without thou direct me; nor see thee except thou reueale thy selfe.

Gracious God, I haue no goodnes in my selfe, but onely to finde that I haue no goodnes: like a scholar, who is come to that degree of knowledge, to know himselfe vtterly ignorant: but suffer (I beseech thee) some beautifull beame of thy maiestie to shine into my soule; disperse the cloudes wherewith my conscience is ouercast; melt the mistie darknesse which couereth my vnderstanding. O thou who saidst, *let there be light*, and light was made; speake the word and my soule shall be enlightned; that I may plainly see thee, and perfectly know thee, and ardently both desire and loue thee.

O surpassing light, deliuer me from the shadowe both of ignorance and error, and consequently from the darknes of death; swallow mee vp in the depth of thy brightnes; dazell my eies, that I may not be able to behold anie thing beside thee; possesse all my bodilie senses, that my sinfull affections, or rather defections may finde no place, but that I may so feele thee, that I haue no feeling of my selfe.

O Lord of life, although I am a sinner, yet I am thy creature, because thou hast made me, yea and made me againe, both by redeeming, and by often renu-



ing me: helpe me therefore whom of thy goodnesse thou hast fashioned; let me not perish in my miserie whom of thy mercie thou hast redeemed; gouerne me heereafter whom hetherto thou hast preserued; despise not (O Lord) the worke of thine own hands. For wherefore hast thou created me? Because thou wouldest damne me? It had beene better for me neuer to haue beene made, then to be confounded in my owne corruption. Listen (O Lord) to the crie of thy poore Orphane; cast me not off in thy displeasure, and my distresse; forsake me not, for thy sake I beseech thee.

And although I haue in such sort, both defiled and defaced this thy creature, that thou maiest iustlie refuse to take knowledge of me; yet by thy mercies I pray thee, wherein thou art more wonderfull then in all thy workes, cleanse the one, and renue the other; rubbe out with thy blood the staines which sticke in my soule, and then thou wilt know it to be thy creature.

O Lord my God, at whose presence all powers doe shake, at whose becke all creatures obey, looke fauourably vpon me from thy glorious seate; let thy maiestie shine vnto me through thy mercie: be not angrie with vs (wormish weaklings) although wee offend, for thou knowest what wee are, and whereof we are made. Is not man rottennesse? Are not his desires vanitie? Is not his life miserie, and a very shadow of death? Wilt thou shew thy strength against a worme? Against a leafe? Against a blast? O thou who grantest truce of life, what dost thou expect of me? Or how dost thou respect me? What pleasure  
dost

*a troubled Soule*

73

doest thou expect of this base dung, but a filthie  
 smel? What fruite of this barren earth, but thornes  
 and thistles? For nothing else can it naturally bring  
 forth, except it pleaseth thee otherwise to com-  
 mand. Lord there are but two pleas before thy  
 throne, one of innocencie, & the other of mercie:  
 I doe clearly debar my selfe of the one, oh, let my  
 soule run into the armes of the other.

Haue mercy vppon mee, O gracious God, haue  
 mercie vpon me, a most wretched creature; deale  
 not with me according to my deserts, but accor-  
 ding to the greatnesse of thy mercy, which is in-  
 finitelie more then the sins of the whole world.

O Almighty God, from whose sight there is no  
 couert, and against whose power there is neither  
 resistance nor flight, looke not vpon me with thy  
 eie of iustice, draw not thy sword of vengeance a-  
 gainst me; but extēd that compassion, which thou  
 hast so gratiousslie, so dearelie purchased for me.

I acknowledge indeede, that among all, and a-  
 boue all sinners, I am wretched; I acknowledge al-  
 so that I am vnable to satisfie for my sinnes: but (O  
 sonne of God) behold that in thy selfe, which may  
 mooue thee to haue compassion vpon me, and to  
 remit that debt which I am no waies able to dis-  
 charge. So often as thou beholdest the wounds of  
 thy bruised body, wherewith thou wert wholly  
 couered, euen from the crown of thy head, to the  
 soles of thy feete, so often be mooued with mer-  
 cie towards me: So often as thou beholdest the  
 blessed streames of thy bloud, whereof the price  
 can beare no valuation to the worth, so often co-



uer my finnes, and recouer me. Lead me through this red Sea, into the land of promise; and let me not be as an vntimely birth, for whom his mother endureth a painefull trauaile, and yet inioieth not the fruite of his life.

Forgiue my ignorance, forget my presumption, pardon my iniquities, relieue my necessitie; let my finnes no longer be a cloud, between my prayer and thy pittie, betweene thy goodnesse and my distresse. Most gracious God, who art mercifull towards all, suffer not me to be destitute of thy mercie: regard not, what I haue done, but what thou hast suffered: for although I haue committed that whereby I may be damned, yet hast thou neither forgone, nor forgotten that whereby thou art wont to saue.

O wretch that I am! how coldly do I crie? How weakly doe I craue? Woe is me wretch, what an Icie, what an yron heart haue I, that it doth not poure forth it selfe into teares? How sleepe is my vncleane soule, that my spirits are not troubled? That my flesh trembleth not? That my ioints do not shake vntil my knees knock together? The Angels tremble in worshipping thee, as seruants their Prince; but I, sencelesse sinner, comming before thee as a guilty prisoner before a seuerer iudg, am nothing moued either at thy maiestie, or at thymight.

But wherefore do I expostulate with a dead carcasse? Alas, I am nothing but vanitie; a rotten roote, without any life of vertue: a barren ground, bringing forth no fruite, but sin, shame, and damnation:

*a troubled Soule.*

75

nation : I am altogether vnable, either to giue thee any thing but of thine owne goods ; or to doe any thing for my selfe, but by thy free gift.

Wherefore, O sweete Sauour, by thy tender loue, and by al thy mercies I beseech thee, giue me grace, that with thy goods, and by thy gifts, I may serue thee and sorrow for my sinnes ; giue me also a floud of teares in token of thy fauour, that I may sweetly poure them before thy presence, with great reuerence and feare, in bewailing mine infirmities and wantes, and crauing thy gracious supportance and supplie. O, if it be so sweete to weepe with thee, how sweet is it then with thee to reioice?

Mollifie my stonie heart, illuminate my mistie mind, subdue my flesh to my soule, my soule vnto reason, my reason to faith; let me ioy onlie in enioying thee, in whom desire neuer wanteth faciety, and facietie neuer breede dislike.

| Come thou into me, that I may remaine in thee; shake of these shackels, free from this importable weight of fleshlie desires, that I may neither seeke nor sigh after any other then heauenlie things. Restraine those inclinations whereto my nature is chieflie prone ; that their violence do not constrain me, either to swaie or swarue from thy cōmandements. Leau me no more to mine owne weakenesse, whereof my often fals hath giuen me true experience ; but so infuse thy forces into my feeble soule, that I may firmelie resolute, speedelie begin, and constantlie continue, in doing and suffering thy holie will.

K 3.

Poure



Poure vpon my heart the sweet streames of thy grace, that therby my affections may be framed, to honor thee as a Creator, to loue thee as a Redeemer, to expect thee as a Sauior, & to feare thee as a Iudge. Let me alwaies be humbled before thee, and neuer be high minded, but onelie in minding things on high.

Polish the two tables of my soule, my vnderstanding and my will; this of affections, the other of cogitations. Write there thy name with thy diuine finger, neuer to be either shadowed or worne out; that I may cōtinuallie feed my hungrie hopes, with stedfast remembrance and regard of thee: for firmelie to remember, & reuerentlie to regard thee, is our mortal maner both of holding and beholding thee.

Let thy pretious bloud streame into my soule; that which waie so euer I shall cast mine eies, all things may seeme vnto me guilded with the same. Let it be my ioie to suffer with thee: let it be my affliction to do anie thing, against or without thee.

Let the fire force of thy loue swallow vp my soule, that being altogether possessed therewith, it may neither feele, nor desire, nor once think vpon anie earthlie thing; but be euer and onlie, not onlie ioined but vnited to thee: for as thy goodnes towards vs is vnmeasurable and infinite, so we are bound to loue thee, without either measure or end.

Lord, my whole desire is before thee, and my thoughts are not secret from thy sight; turne not thy countenance from my complaint; heare me, O my God, and grant my petition; grant my petition,

*a troubled Soule.*

77

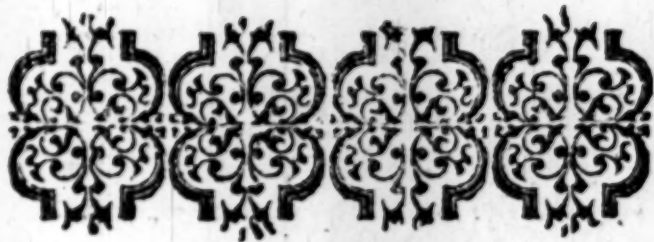
tion, that thou maiest heare me.

Reach me thy helping hand, draw my soule out of the mire of sin wherein it is fast set, that I perish not in the presence of thy pittie. Deliuer me from the snares that the enemy hath laide, to take the soules of sinners, either wilfull, or secure; cut away occasions of euill before me; guide me vnto thee the straightest course; and so long as I am to continue in this vile vale of miserie, settle me in that state of life, wherein I may best please thee, and pleasure others.

Giue me grace, O gracious God, to esteeme that onlie the time of my life, which I imploie in seruing thee: let me shut my eyes to al other things, & trample them, as trash, vnder my feet. That although I haue hitherto had no care to liue wel, yet from henceforth I may whollie and holilie bend my care to die well: that liuing in thy feare, I may die in thy fauor, rest in thy peace, rise in thy power, and remaine in thy ioye, A M E N.

*Nec pudet viuere,*

*Nec piget mori.*







L



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*Call upon me in the day of tribulation  
I will deliuer thee, and thou shalt  
praise mee. Psal. 50.*

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## THE 4 DEVOTION.

*A Thankesgiuing, intermixt with confession and prayer.*



Lord Iesus, infinite in pittie, infinite in power, infinite also both in thy rewards, and in thy reuenge: I am weakely (thou knowest) rather willing then desirous, with my soule to loue thee, with my flesh to fear thee, with my mind to honour thee, with my mouth to praise thee, with my whole substance to serue thee, to commend my whole substance vnto thy protection. But alas, I am so clogged with corruption, I am so drowned in flesh and bloud, that I scarce either dare or can lift vp my head, and looke vnto thee. And yet why should I bee ashamed, when thou doest inuite mee? Why should I be faint, when thou doest not onlie incourage, but also enable mee, or at the least accept my weake endeauour?

Striue then, O the verie bowels of my soule, striue with all your strength, to raise your thoughts, out of



this myre of mortalitie, wherein they sticke, out of these waues of fleshly desires wherein they floate, without eyther firme footing, or certaine drift. Advance thy sluggish selfe towards thy Creator; frame thy affections, to loue him for his goodnesse, to honour him for his greatnesse, to reioyce in him for his happinesse, to praise him for his merits, to pray vnto him for his mercies; which daily thou dost need, and by needing doest craue, and by crauing doest obtain; if not according to thy desires, yet verie farre aboue thy deserts.

O Lord, I confesse vnto thee, that my heart is vncleane, and that I am a man of polluted lips; wallowing in the dung of sinne, and stinking in the rottennesse of my owne corruption: so that I may iustly tremble to appeare before thy glorious presence; much more to present vnto thee thy pure praises, out of my defiled mouth. For thy praise floweth out of the fountaine whereof no vncleane thing drinketh; and it is no true praise, which is founded by a sinners tongue. But who, except thou (O Lord) can make mee cleane? And what is pure which thou hast not purged?

Thee therefore, O Father of life, O Lord of light; thee, with all the forces of my soule; thee, most humbly, most earnestly I do beseech; heare, O mercifull; helpe, O mightie Lord; helpe thy seruant whom of thy mercie thou hast created: cleanse my filthinesse, lighten my darknesse, enflame my coldnes, quicken my dulnesse, awake my drowsinesse, reuiue my deadnesse; repaire the ruines of my soule, enlarge the frame of the vnderstanding thereof, cleanse it  
from

*a troubled Soule*

83

from all earthly corruption, garnish it with thy heavenly graces; that it may be conueniently both fit and furnished to receiue thee; that thou maiest make thine entry there into, and possesse that which is thine owne, both by creation, and also by redemption; and that as thou art exalted aboue all creatures, so aboue all creatures I may honour thee, loue thee, and praise thee; not with that affection, wherewith my weaknesse is able, either to doe, or to desire; but with that perfection, wherewith in dutie I should, and wherewith thy Saints and Angels indeed doe.

O giuer of life, O restorer, O preseruer, O enlarger of life; O most louing and louelie Lord. But what shall I say? where shall I find full praises to extoll thee? My speech faltreth, and my spirit faileth; my tongue can applie no fitting words, neither can my mind supplie sufficient matter: I want words to expresse my mind, I want also a mind to apprehend thy merits: I conceiue farre aboue the abilitie of my utterance, and yet farre vnder the dignitie of thy deserts.

Lord, my soule is desirous to yeeld praises to thee for thy benefits, but it is vnable to conceiue that which is worthy, and vnwilling to vtter that which is vnworthie; it is ashamed to send forth words, knowing how weake they are for so weightie an office: Without thy presence it can neuer attaine to any degree of thy praise: let it therefore haue thee (O Lord) that it may in some measure praise thee.

For what worthie praise can I giue vnto thee, by whose goodaesse I was created, by whose mercie I was redeemed, by whose power I am preserued, and



by whose grace I looke to bee glorified? When I was not, thou diddest giue mee this being that I haue; thou diddest beautifie my body both with members, & senses, of which euery one are so many benefits; the worthinesse whereof I may esteeme, by the want that I should haue in loosing the least of them. Thou diddest breath thereinto a reasonable soule; then which there is nothing vpon earth more resembling thy selfe; nothing whereby thou maiest more euidently be known. O glorious soule, the very breath of God; wherby I became, not his instrument (as are al his other creatures) but his image, in maner both of being and of working; partaker also of his perpetuitie, & not to perish like other worldly creatures; of such notable and noble capacitie likewise, as not heauen, not earth, not anie, not all creatures can satisfie the desire thereof, but onely the infinite maiestie of him that made it. And this diddest thou of thy meere goodnesse and grace, and loue towards mee; without either working or desert of mine: for when I was not, I could not doe any thing for my selfe; and as little deserue that thou shouldest doe for mee.

When I had lost that innocencie and grace wherein I was created, thou camest downe from heauen, thou tookest mortalitie and miserie vpon thee to restore mee. Thou diddest humble thy selfe to exalt mee; thou wert sold to redeeme mee; thou wert wounded to heale me; and thou diddest die to bring me vnto life. *Jacob*, by dissembling to be *Esau*, purchased a blessing vnto himselfe; but thou, by resembling mee, diddest beare a cruell curse, to make mee blessed.

*a troubled Soule.*

85

O sonne of God, how hast thou abased thy selfe?  
How were thy affections inflamed? How large were  
the limits of thy mercie and loue?

What goodnesse diddest thou see in vs (O loue of  
puritie) worthie of such sufferings? What had wee  
deserued? What could we requite? What seruice  
diddest thou either finde in vs or expect? Wee did  
not loue thee, wee did not obey thee, wee did not  
thinke of thee, wee did not know thee: we were no-  
thing but sinne, nothing but that which is worse  
then nothing: a multitude of Serpents and Vipers,  
a verie hell of darknesse and iniquitie; transgressors  
of all lawes, corrupters of all honestie, inueters  
of all mischiefe; insensible, both of thy benefits and  
of thy punishments; carelesse, either of thy promi-  
ses or of thy threats; rebellious against thy maiestie,  
blasphemous against thy glorie; delighting in dan-  
gers, rather for themselves, then for any good  
which they could bring. What goodnesse then did-  
dest thou see in vs worthie of such sufferings? What  
had we deserued? what could we requite? what ser-  
uice diddest thou either find in vs, or expect?

It was not for anie necessitie to thy selfe; thou  
hast no neede of our broken worship; we cannot  
adde anie thing to thy felicitie and glorie? for thou  
art an infinite being, not onely comprehending, but  
exceeding all perfections; thou art God, and there-  
fore thy sufficiencies neither can be increased, nei-  
ther doe depend vpon any other, but onely of thy  
selfe: thou wert from eternitie without any world, and  
a thousand worlds more cannot anie deale increase  
thy glorie; thou diddest create the world, not to par-  
ticipate



icipate any thing thereof, but to communicate of thine vnto it. What then diddest thou see in vs wor-  
thie of such sufferings, what had wee deserued? what  
could we requite? what seruice diddest thou either  
finde in vs or expect?

O infinite Ocean of all perfections, what did our  
miseries concerne thee? Wherefore diddest thou take  
either our destresse or destruction to grieve? what had-  
dest thou to doe with our flesh, with our nature, with  
our curle? what with pouertie, persecutions, griefes,  
whips, thornes, the crosse & the graue? O free good-  
nesse and grace; O true sincere affection; which mo-  
ued thee without hope of requitall; first, to behold,  
then to pittie our afflictions; lastly, to descend from  
thy selfe, into this thicket of thornes and thistles for  
our deliuerance. I am altogether vnable to consider,  
the laying aside of so great maiestie, and taking such  
a miserable estate vpon thee; but, as one that looketh  
downe from some exceeding high and stiepe place,  
my senses are astonished, and my spirits confused-  
ly shuffeled together: insomuch as I know not how  
to praise thee, how to thanke thee, what else to say  
vnto thee, but in one amazed manner still to re-  
peat: what goodnesse diddest thou see in vs (O lo-  
uer of puritie) worthie of such sufferings? what had  
wee deserued? what could we requite? what seruice  
diddest thou either finde in vs or expect? Lord, thou  
hast loued vs more then thy selfe; because, with-  
out eyther desert on our partes, or necessitie on  
thine, thou wouldest endure for our sake, not one-  
ly a contemptible life, but both a painefull and re-  
proachfull death.

And

*a troubled soule.*

87

And that I should not either loose, or not attaine the fruite of this redemption, thou hast applied the same in particular vnto me, by meanes of the sacraments. For as vniuersall causes require other particular causes, to produce particular effects; so thy prouidence hath appointed, that the vertue of thy passion, which is the vniuersall cause of our redemption, should be deriued into our soules, and worke in them the life of grace, by the ordinarie meanes of sacraments. Which benefit thou hast notwithstanding (in thy secret but iust iudgement) denied, to the most & the mightiest nations vpon earth; of whom, some worshippe base creatures, some Idols, some deuils, some nothing: but thou hast separated mee from amongst them, and called me to the professing of thy name; insomuch as I may say with the Prophet: *The lot is fallen to mee in a faire land, I haue a goodly inheritance.*

But I did so negligently keepe the grace which thou bestowedst vpon me in baptisme, and so fowlie defile my selfe with voluntarie sinnes, that haddest thou not called me to some sence and sorrow for the same, these and all other thy benefits had not onelic beene vnprofitable vnto me, but tended to my deeper damnation. I soone cast off the robe of righteousness, wherewith thy grace had cloathed mee, and couered my selfe with confusion and shame; I prophaned the temple, which thou haddest cleansed and consecrated for thy selfe, by erecting therein the Idols of my pleasures; I did either consume or abuse the whole substance wherewith thou diddest both enrich and adorne me.

M

During



During this time either of my negligent or presumptuous sinning against thee, thou diddest carefullie defend mee, from incurring manie deceitfull dangers, from cōmitting manie actuall euils, whereinto thou hast suffered others to runne: for there is no danger so great, no offence so gricuous, whereinto anie man hath fallen, but I might, and should, but for thy might, haue iustlie endured the one, and fullie committed the other. Seeing therefore it is no lesse benefit, to preserue a man from euill, then to doe some good vnto him, I may well esteeme all the dangers and miseries of this life (being not so few as the sands of the Sea) which I haue not suffered; all the sinnes of other men, which I haue not executed; so manie benefits vnto me, so manie spurres in my sides to prouoke me to praise thee.

O the depth of thy iudgments, the greatnes of thy mercies! how manie thousands, thinking of anie other thing more then of death, haue sodainlie beene snatched away, sweating in their sinnes, who now lie boyling in hell fire? I was thine enemy euen as they: we liued together in one blindness of *Sodome*, in one palpable darknes of *Egypt*; vnmindfull of death, vnmindfull of iudgement, vnmindfull of anie other life; obeying no law, but our lawlesse appetites. What should haue become of mee, if thou haddest called me to iudgement in such an houre? What account, what aunswere could I haue made? I had the cause of their calamitie; but who did separate the cause from the effect? who did stay the streames? who did hold backe the winds of thy wrath, from pursuing against me their naturall course? O my mercie & my  
redemp-

*a troubled soule.*

89

redemption ; blessed be thy patience which hath endured ; blessed be thy power which hath protected me : I acknowledge this both patience and power, to be no meaner a benefit vnto me, then if thou haddest drawne me out of the bowels of hell ?

And thou diddest not onelie in this manner, both tolerate and protect mee, when I offended, but as though I had beene thy friend and thy follower ; as though I had loued thee as the one, and obeied thee as the other ; as though I had so serued thee, as I had deserued to be preserued by thee ; thou diddest often visite mee ; thou diddest often, both by outward meanes, & by secret inspirations inuite me vnto thee ; beating continuallie, at the dore of my eares by thy Word, and at the dore of my heart by thy spirit ; suggesting vnto me both wayes, the greatnes of my sins, the seueritie of thy iustice, the shortnes of this life, & the eternitie of the life to come. In the verie heat of my sinning, thou didst thus present thy selfe vnto me ? Whē I did hungerlie hunt after the onions of Egypt, after the ranke pleasures of this life, thou didst offer to mee this heauenlie *Manna*. I did continuallie offend, and thou diddest continuallie admonish : I did runne from thee, as though it had beene nothing to loose thee ; and thou diddest seeke after me, as though I had beene a great matter to be found.

So we contended a long time, thou in calling, I in contemning ; thou in offering thy goodnes vnto me, and I in returning to thee my euill. At the last thou diddest call with a violent voice, whereby thou diddest breake open the gates of my will, and make way for those graces of thy holie spirit to enter into my



soule, which should bring my obstinate resistance to an end, and worke in me a desire to follow thee. This is a voice, full, both of power and of mercie; for the power which thou vlist in this worke is no lesse then thy mercie: thy mercie is great to forgiue sinnes, and thy power is great to iustifie sinners.

Gen. 40.

Blessed be thou, O Lord God, who art a free giuer, as of all good things, so of thy selfe. I was enclosed with manie other offenders, as in the prison of Ægypt: me thou diddest take forth, to attend thee in thy court, to serue thee at thy table; others thou diddest cōdemne to that endlesse execution, wherein the infernall vultures, death, and the deuils, shall neuer be either wearie or satisfied, in feeding vpon their flesh. Blessed be the day wherein I was thus reconciled vnto thee. This was the day of my libertie, the day of my aduancement, the day of my natiuitie: the day wherein I was accepted, by the father, for a sonne; by the sonne, for a brother; by the holie ghost for a temple; by all the court of heauen, for a fellow both Cittizen and seruant. Let *Iob* curse the day of his birth, because therein hee was made, the slaue of sinne, the child of wrath; but I will blesse this day of my new birth, because I was made therein, gracious before thee, and confident against mine enemies. In this day thee a good shepheard did reioice, for the finding of his lost sheepe; In this day the Angels did reioice, for the conuersion of a sinner: and shall not I, who was the cause of their ioy, be in like sort affected? shall not I likewise reioice, both for thy goodnes, and my owne good?

O Lord Iesu Christ, all the ioy and praises where-  
of

*a troubled Soule.*

91

of thou art worthie, for assuming, not only our mortall but miserable estate, I am bound to offer, for calling and conuerting me vnto thee. For as the benefit of our redemption is greatest, so is it vnprofitable to him who is not iustified: and then diddest thou come into the world for mee, when by iustification thou diddest applie to mee the misterie of thy coming.

The benefit of creation is great, whereby we were brought from nothing, to this being wherein we are; but the benefit of iustification is farre greater; whereby we are brought from guiltines to grace: that maketh vs men, this Saints; by that wee are the sonnes of *Adam*, by this the sonnes of God. Yea, it is more to iustifie a sinner, then to make a world: for this is a worke of power, that also of mercie; this is a good included within some limits; but that is infinite, in as much as it is ordinated vnto infinite glory. To which benefit of eternall glorie, it seemeth also to be nothing inferiour; for it is no lesse to make a sinner iust, then a iust man happie: because there is a greater distance and extremitie, betweene sinne & righteousness, then betweene righteousness and glorie. To conclude, without iustification, all thy other benefits had beene heauie burthens vnto mee; all thy blessings would very much haue encreased my curse: because I should, either by negligence not haue vsed them, or by malice haue turned them to thy dishonour.

And yet did not thy loue in this sort leaue me, but although I haue often deserued that thou shouldest forsake me, and punish my sinnes by suffering me to



commit sinne, without any bridle of feare, conscience, or shame; yet diddest thou shut thine eies to my infirmities, and not only preserve me in that state both of nature and grace wherein thou haddest set me, but continually so follow me with thy favours, as though thou haddest regarded mee alone, and neglected all thy other creatures.

When I erred, thou diddest reduce me; when I was ignorant, thou diddest instruct me; when I was negligent, thou diddest correct mee; when I stumbled, thou diddest stay me; when I fell, thou diddest raise me; when I stood thou diddest strengthen me; when the devil sought to sift me, thou diddest either bind or limit his power, that he should not overcome me: thou diddest enchaunt that olde serpent, thou diddest locke vp the iawes of that roaring Lyon, that he could not hurt me: thou diddest *pray for mee* (as thou diddest for *Peter*) *that my faith should not faile.*

Luke. 22.

By thee I was raised out of the mire of sinne, by thee reteined from sinking againe into the same sinke of sinne. When occasions of euill were presented vnto me: when my owne inclination did edge mee on; thou, knowing my weakenes, diddest either remove them, or (which is more) strengthen mee: I might manie times haue said with the Prophet; *They thrust sore at me, I had almost fallen, but the Lord upheld me.*

Psal. 118.

In my affaires thou diddest direct me; in my troubles thou diddest helpe me; in my dangers thou diddest deliuer me: waking thou diddest enlighten me; sleeping thou diddest watch me; sinning thou diddest suffer me; and praying thou diddest heare me.

Thou

*a troubled Soule.*

91

Thou hast bestowed vpon mee diuers particular benefits, both of grace, and of nature, and of worldlie meanes, which are vnto me not only signes, but assurances, of the speciall loue and prouidence which thou bearest towards me. So many good purposes as I haue followed, so manie euill suggestions as I haue resisted, so manie corrupt inclinations as I haue bridled, so manie benefites haue I receiued of thee. If at anie time I haue had either minde or meanes to performe some good office; if I haue abandoned my owne will; if I haue offered obedience, praise, or prayer vnto thee; it was thy benefit: for no man is able not onely to honour, but to name *Iesus*, without the speciall gift of the holy spirit. Thou hast disappointed the dangerous deuises of my enemies, against my bodie; thou hast either stopped or frustrated the subtile snares of the deuill, against my soule; many manifest; infinite to me secret and vknown. Thou hast receiued me to mercie, for my offences past; thou hast giuen me thy grace, and promised me thy g'orie: thou hast anointed mee with thy holy spirit; and thou hast sealed mee with thy blood vnto eternall life.

These and many other benefits haue I receiued, some in hand, and some in hope; although, through my owne sinfull demeanure, I haue almost both let goe my hold, and lost my hope. For I haue not sufficiently endeauoured, since my calling vnto thee, to further in thy seruice; but first, like an olde knottie tree, did stand at one stay; and then turned backe: forsomuch as the not going forward in thy wayes, doth necessarilie inferre a turning backe. But what?

if



if by my owne fault I haue almost lost those graces, shall I therefore be vnthankfull to him by whose fauour once I had them?

Lord, I can yeeld no reason wherefore I had them, but that thou wert mercifull; neither can I say anie thing now I haue so neere lost them, but that thou art iust: and therefore I thanke thee because thou diddest, either make or esteeme mee worthie to receiue them; I am sorrie, because I haue beene no more carefull to keepe them; and I beseech thee, that thou wouldest againe, in such measure as thou thinkest meete, mercifullie restore them. For I assure my selfe, that thy goodnes is as willing to restore as it was to giue; and that my weakenes is as able to recouer as it was to receiue.

Therefore, O Lord Iesus, by thy precious teares, by thy blessed blood, which thou diddest shed for my redemption, by the aboundance of thy mercies, I most humbly beseech thee; saue thy seruauant, saue one of thy members, though poore & feeble; saue, I say, a part of thy selfe. Be as great in pardoning those that are submitted vnto thee, as in punishing those that are rebellious: poure into my soule the sweete streames of the grace; conforme my life, confirme my faith, settle me in a right and vpright course, and continue me in the same euen vnto the end.

The world (O Lord) is wrapped in darknes, whereby it is made subiect, both to the pollicies and to the power, of our most dangerous and deadly enemy; who beeing the prince of darknesse, is thereby become also the prince of the world; but by thy light, his malice is discovered;  
by

*a troubled Soule*

97

by thy wisedome, his deceites are auoided; and by thy aide, his power is repelled. Hee hath many and very great things (I confesse) to lay vnto my charge ; but for thy name sake (O Lord) rebuke him, and deliuer me.

Draw my desiires aboue the pitch of his darke-  
nes; raise my soule out of this myrie lake of misery,  
which affoordeth nothing that is free, from ei-  
ther danger or discontentment; that this fil-  
thie lump of flesh only may abide on  
earth, but my thoughts may  
continually attend vp-  
on thee.



N

Another



*Another thanksgiving ioined  
with Prayer.*

**O** Sweete Iesus, the waie of health, the gate of life, the pallace of pietie, of ioie, of safetie; thy desertes can be but abased by words; and I do too much depresse thy benifits, whilst I labour to expresse them: for they haue not onlie filled, but ouerflowed the frame of the world; and I am so far, either from recompensing or repeating them, that I am nothing neere able to apprehend them. But, O thou who vnsealest the silence of the dumbe, open my vnderstanding, vntie my tongue; grant that I may in some measure perceiue thy goodnes, and giue my voice a power to praise thee for the same: that my dull soule may thereby be stirred vp, first, to loue thee; secondly, to serue thee; and on the contrarie, both to loath, and to lament, and to leaue my sinnes.

By thee (O Lord) the exile is reduced, the captiue is redeemed, the sinner is iustified, the sicke are healed, the dead are raised, and the damned are saued. By thy goodnesse we are created, by thy power we are preserued, by thy mercy we are saued. Thou diddest create vs without any need, thou doest gouerne vs without anie labour, thou maiest destroy vs without anie losse. Thou hast giuen al things in the world for our vse, either necessarie or conuenient; as some, for prouision to susteine vs, some  
for

*a troubled Soule*

95

for furniture and ornaments of this spacious habitation wherein thou hast placed vs; insomuch, as thou hast appointed man to be the end of all creatures vnder heauen; and it is thy pleasure, that none of them should be exempted from his seruice. Whereupon it followeth; first, that so manie creatures as there are in the world, so manie are thy benefits in this kinde, vnto vs: Secondlie, that all the benefits which thou hast bestowed vpon these creatures, whether in preserving them, or in furnishing them with their perfections, are also benefits vnto vs: because they receiue these gifts, but wee enioie them; they haue the possession onlie, but we haue both propertie and vse. And therefore as all the coste which is done vnto a garment, is no honour to the garment, but to him who weareth it; euen so the benifites, which are done to all creatures, (because they are thereby both enabled and maintained to doe vs seruice) are benifits to vs, and not vnto them; for that is not fauoured, which is not fauoured for it selfe, but that for whose either pleasure or vse it receiueth fauour.

O louing Lord, into what an endlesse Ocean am I launched? all creatures, al benifits to all creatures vnder heauen, are benifits to vs. This is indeed, a whole world of benifites; and so manie testimonies both of thy fauour and care: so manie voices to teach, so manie cordes to draw vs both to know thee, and to loue thee, and to remaine thankfull and dutifull towards thee. And yet diddest thou not thinke all this enough, but thou hast also appointed thine Angels, to attend vpon vs, to stand

N 2.

about



about vs, to watch ouer vs, to be messengers for our seruice betweene thee and vs.

It is a great safetie, a great dignitie to haue these noble spirits attendant, both to guard and to guide vs; and if we sawe with what diligence, with what delight they execute their charge; how ioifullie they ioine vnto vs, both in applauding and assisting our good endeouours; how sorrowfull they are when we runne a contrarie course, either in remaining idle, or dooing euill; wee would accompt this an exceeding benefit. And yet diddest thou not thinke that enough, but thou the Lord of Maiestie, who by thy vertue and wisedome susteinest all things, hast also giuen thy selfe vnto vs. Thou didst descend (led by thy loue, followed by the multitude of thy mercies) from the tower of thy state & strength, into the darke dungeon of this world; not by changing place, but by manifesting thy selfe to our eies, by thy holy humanitie. It did not satisfie thy loue, that thou wert our Lord, our creator and protector, but thou wouldest also make thy selfe our fellow, our brother, our very substance; thou wouldest knitte thy selfe (which is a propertie of perfect loue) into one with vs; to participate our miseries, to take awaie our infirmities, to blotte our sinnes with thy blood, and to restore vs to the innocencie, and immortalitie which we had lost. All thy other benefits are inestimable, in regard both of the greatnesse of the giuer, and of the vnworthie basenesse of the receiuers; the concurrence of which two make anie fauour (euen a faire countenance or speech) esteemed great: but in regard of  
the

*a troubled Soule.*

101

the gift it selfe; none of all thy benifits are comparable to this. *Iob* did esteeme it a wonderfull work, Iob. 7. that God would vouchsafe to affect, to looke, to thinke vpon man: what is it then that he was made man? and gaue himselfe vnto death for man?

And not onely mankind hast thou exceedingly both honoured and enriched with this inestimable benefite; but the heauens, the stars, the earth, the aire, the seas, the floudes, the day, the night, and whatsoeuer else thou hast ordained, either for the necessitie or delight of man, are therby renewed, and restored to the end for which they were created. For all things were made for the seruice of man, and man for the seruice of God: but once they serued those who serued Idols, and then they were without anie dignitie, then, in a verie kind of death, being diuerted from the right vse of their creation. But now they are exalted, now reuiued; now they reioice to serue those, who serue and worship thee, O Lord.

But why doe I confine this benifite within the compasse of the world? It hath pierced downe into hel; it hath also surmounted aboue the heauens. Thou hast subdued hereby the kingdome of Satan; thou hast broken the chaines of darknesse and death; thou hast loosed the cruell captiuitie of hell. Hereby also the Angelles expect to haue the breach repaired, which was made amongst them by reuolt of those that fell.

O singular grace, O admirable goodnes; whereby, mankind is saued, the elements are renewed, hell is vanquished, and heaven is repaired. If the



Queene of *Saba* was astonished at the workes and wisedome of *Salomon*: how much more should we bee astonished, at this thy wisedome, at these thy workes, as well of nature, as of grace and of glorie?

O beautifull, O bountifull Iesu, thou hast blessed all creatures, and all creatures againe do blesse and praise thee: by thy holinesse they are blessed, by thy happinesse they reioice, by thy fulnesse they flourish.

O holie, O happie, O high Iesu, how is my dull sight dazeled with thy exceeding brightnesse? My affections labour to attaine vnto thee, but whither, I praie thee, dost thou flie the pursuite of my vnderstanding? How exceedest thou the compasse of my conceite? Tarric, O Lord, tarric a while for my feeble feet, which straine to follow thee: hide not thy selfe from my dimme eyes, which seeke to see thee: haue pittie vppon my weake soule, which wearily panted after the fauour of thy saluation. Reach forth thine heauenly hand; leade mee Lorde, lighten me Lord; let me put the finger of my faith into thy woundes; let me looke a little how thou hast loued me.

Oh wonder of wisedome! O myracle of mercie! God made all things, and God was made man: God made all things of nothing, and without man all things had turned to nothing: God made all things of himselfe, but GOD would not restore all things without man. He was begotten of God, by whom all things were made;  
he

*troubled Soule.*

99

he was borne of a woman, by whom all things were renewed : hee was begotten of God, without whom there was nothing; he was borne of a woman, without whome nothing was well.

O Christ, perfect God, and perfect man; O sweet safetie, O secure ioy; how wonderfull, how worthy a matter, how weightie is it which I doe behold? I am much delighted to see it, and yet I scarce dare vtter it. Let my senses be silent for a time, let the tumultuous cogitations of my mind be quiet; and cast down their eies from those dazaling beames, which the sharpest sighted Eagle is vnable to endure. The weakenesse of our vnderstanding dooth best know Gods misteries, when with ioye and thankfulness it dooth admire them; neither can reason shewe her selfe more reasonable, then to leaue reasoning in matters aboue her reach.

What was he made? And what hath he made vs?

Shall I speake with ioy, or with modestie hold my peace? And adore this misterie with a holie silence? But that which my heart dooth beleue with loue, shall not my mouth confesse with praise? I will speake therefore, not with an high, but with an humble spirit; not to glorie in my selfe, but to glorifie God: And that inestimable debt which otherwise I cannot, I will pay with continuall acknowledgment of the same. In the meane time, O Lord, let the glorious companies of Angels, and Saints, prostrate themselues before thee



thee, and yeeld praises vnto thee for this thine vnspeakeable goodnesse and loue towards vs.

The Sonne of God was made man, to make men the sonnes of God.

If then he hath made vs the sonnes of his father, hee hath thereby made himselfe our brother; therefore, our intercessour is our brother, our Iudge is our brother, our Saviour is our brother, our God is our brother. With what assurance then may we hope? What feare shall inforce vs, either to dispaire or distrust? Seeing our saluation dependeth vpon the will of our most louing brother? With what securitie may we flie vnto him? With what boldnes may we embrace him? With what confidence may we intreat him? Our louing brother will giue vnto vs the good which we doe desire, and forgiue vs the euill which we do deserue; he will aske for vs, he will obtaine for vs, whatsoeuer is expedient: the sonne will entreate the father for his children, and the father wil heare the sonne for his brethren.

Let the diuell then do his worst to dismay me; let my foolish feare murmure as much as it will; let them both vrge their abiect obiections, and say; who art thou? How great are thy sinnes? And where (in Gods name) are thy demerites? I will not shrinke aside as *Adam* did, for any feare, either of daunger, or of disgrace, but will step forth, and answere with assurance; I know what I am my selfe; and I know who he is vnto whome I trust. Although I be euill, yet he that loueth me is good; and so good, that he reiecteth not sinners, but calleth them vnto him, receiueth them, and feasteth

*a troubled Soule.*

101

feasteth with them. He hath fought those that were lost, he hath found those whom he did seeke, and he will keepe those whom he hath found. Hee hath giuen mee his gracious word, who is both in promise true, and mightie in performance; hee will doe what he can for my safetie, and can doe whatsoeuer he will.

When I call to my consideration the inestimable, both bent of his loue, and treasure of his mercie, then may I plainelie both see and say, as the seruant of the Prophet did when his eies were opened: *They are more that stand for vs,* (both in number and value) *Then they who are against vs,* 2. Reg. 6. 14.

The multitude of my finnes shall neuer choake his loue; I can want no merites so long as he doth want no mercies: if his loue be great, my finnes are but small: and if great be his mercies, great likewise shall be my merits. He hath as freelie and fullie imparted vnto mee his righteousness, as if I had effected it in my owne person.

Hee hath registred mee on his backe, he hath engrauen me in his hands, he hath sealed me on his side; the whips, the nailes, the speare haue surelie signed his loue vnto me: they proclaime his mercie to bee claimed of all men; they crie comfortably vnto me, that I need not feare.

Hee hath displaied his blessed bodie abroad vpon the crosse; his feet nailed to expect me, his armes spread to embrace mee, his head bowed downe to kisse mee, his heart laid open to loue mee, his bloud guishing forth to wash me. Into those armes of my Saniour will I runne, betweene these armes will I

O

settle



Cant. 3. 4.

settle my rest, betweene these armes will I securelie reioice. Let them goe whether they will, who doe busilie beat after the deceiueable delights or assurances of this world; I will say with Saint *Peter*; *It is good to be heere*. I will tast of the fruit of this tree of life, and my eies shall be opened; I will sprinkle my heart with the bloud of this Lambe, and the destroyer shall haue no power to hurt: *I haue found him whom my soule loueth, I will surely hold him, and will not let him goe*.

*My sinnes greater then can be forgiuen?* Thou liest *Caine*; a little chaffe cast into a great flame, is much lesse then are all the sinnes of the world, in respect of the sacred fire of Christes loue: yea, our sinnes can stand in no degree of comparison with the multitude of his mercie; but so farre as God is greater then man, so much doth the goodnesse of the one, exceed the euill of the other. As the nature of God is infinite and vnmeasurable, so cannot his loue bee limited, so is there no measure of his mercie; as the nature, so the goodnesse of God is knowne onelie to himselfe.

But I do dailie and hourelie sinne: but the death of Christ is no lesse auailable, then if hee were dailie and hourelie offered for sinne. But I doe dailie sinne, notwithstanding God dailie heapeth his benefits and graces vpon mee: but, as (indeed) the malice of man in no other thing is more manifested, then in this manner, both of continuing and multiplying offences; so the goodnesse of God doth no way more plainlie appeare, then by this kind, both of forbearing and of forgiuing. Hee powreth  
continually

*a troubled Soule.*

103

continuall blessings vpon those, who continuallie procure his curse; he ceaseth not to remit our sinnes, though we cease not to commit them; hee is not wearie to beare with our faults, euen till they make vs wearie to beare them: hee hath made forgiuenesse of sinnes to be an article of faith, and I am no Christian if I doe not beleue it.

He hath taken our verie substance vpon him, he hath exalted it aboue the heauens, he hath seated it in the kingdome and glorie of his father: In him I haue a portion of flesh and bloud, in him a part of my selfe euen now doth raigne, in him a part of my selfe is alreadie glorified. And as I doe nothing doubt of this his communion with me in nature, so will I not distrust of my participation, both heere of his grace, and heereafter of his glorie. For although I am sinfull, yet is not hee so vnnaturall, that either hee can forget, or will forsake his owne members.

Hee that dispaireth his owne safetie, hee denieth Christes mercie: and consequentlie, he denieth his loue, he denieth his truth, he denieth his power; the loue of his passion, the truth of his promise, and the power of his ascension. Therefore, the more willing hee was to suffer, and the more able he is to saue, the

lesse cause haue I to feare; for when all things  
shall faile, hee will most constantly  
keepe his faith.

O 2

*Another*



*Another Thankesgiuing and Prayer.*

**O** Wonderfull misterie, O exceeding mercie! euer to be admired, euer to be embraced: wee might iustly haue beene left in our damnable estate, as were the deuils; but it pleased God to bestow greatest benefits, when we did most prouoke him to wrath: He might haue vnited the Angels vnto him, more noble creatures, and more neere vnto him, as well by grace as by nature, then sinfull men: but he hath descēded into the land of *Philisthijm*, he hath espoused, he hath adopted vncircumcised sinners; euen because he was gracious and mercifull, euen because he would.

He might by meaner meanes haue repaired our innocencie, but he vouchsafed to come vnto vs in person; not in maiestie, but in humilitie and miserie, to make our redemption the more abundant, and to declare more cleerelie, both what loue he beareth towards vs, & what interest we may assure our selues to haue in him. We were worse then nothing; and by the price wherewith he hath redeemed vs, he hath made vs of greater value then the Angels in heauen: we were not worthie to be seruants, and loe we are made the sonnes of God; yea the heires of God, and fellow heires with Iesus Christ.

To other creatures he hath giuen their accomplishment at once, and furnished them presentlie with all things expedient: to vs he hath giuen more things for the present then vnto them all, but our perfection he hath reserued for times to ensue: that

we

*a troubled Soule*

105

we should not onelie loue him for those things which we haue receiued, but depend vpon him for those which wee expect.

O deepe sleepe of my senses, if they bee not awaked by so great benefits! O cruell hardnesse of my heart, O cursed wilfulnesse of my soule, if such sweetnesse cannot soften it, if such loue do not winne it. Who will not trust in thee? who will not place all his pleasure onelie in thee? who will not forget himselfe to thinke vpon thee, forsake himselfe to follow thee? Who, O Lord, but must be amazed at these thy bowels of mercie? Who but may bee both delighted and satisfied with this abundance of thy loue? Which when I call to my consideration, not as I ought, but as I am able, the burthen of my flesh doth not so presse mee, the waight of my mortality and miseries are not so grievous vnto mee as they were wont.

Gracious Lord, what shall I giue? what thanks, what praise shall I render to thee for this adoption? Where shall I get good words to set forth this thy good will? Surelie, if the offices and seruices of all the sons of *Adam* were mine, yet were they nothing to recompence this benefit: if I had the tongue & knowledge of Angels, yet could I neither thanke thee, nor thinke of thee as it is meete. For thy exceeding loue, proceeding from thy meere goodnesse, reacheth beyond all bounds, both of vtterance and vnderstanding: thy praise, oh Lord, is incomprehensible; and then wee doe most praise thee, when we know thee to be thine owne praise, and acknowledge our selues vnable to praise thee.



But, O sweet Sauour, whom none seeketh but the admonished, none findeth but the guided; I beseech thee, by thine inestimable goodnesse, let mee not bee vnthankfullie silent for these thy benefits. Teach mee thy humble seruant secretly in my heart, O my God, O mercifull God, euen by thy great mercies, I beseech thee, teach my heart, with what reuerence it should thinke of thee; instruct my soule, with what delight it should loue thee; giue my tongue some power to poure forth praises vnto thee. *Correct* my errours, *Erect* my weakenesse, *Direct* my desires: adde this one benefit vnto all the rest, that I may yeeld my selfe vnto thee, and remaine thankfull and obedient for thy incredible loue towards mee: finish the worke that thou hast begun, and bring mee to the full measure of thy mercie.

I was dead and buried in sinne, I should haue rotted in destruction, but thou diddest raise mee as it were another *Lazarus*, thou diddest reuiue me, by thy loue I liue: and therefore I offer my selfe whollie vnto thee, most earnestlie intreating thy gracious acceptance, that wee may loue and liue together.

For I am able to giue thee nothing for all thy benefits, but euen my selfe, for whom thou hast both done and suffered exceeding much; and that is also alreadie thine owne: but I am so soiled with sinne, so rooted in the rottennesse of my owne corruption, that it is a high point of fauour, if in mercie thou wilt accept that, which in right is thine.

O Lord Iesus, I bow the necke of my soule vnder the feet of thy maiestie, and in the lowest degree of reuerence, doe giue thee both humble and heartie  
thanks

*a troubled Soule*

107

thanks for these thy benefits : I yeeld thee praises (O Lord) although base and bare, and farre vnanswerable to thy deserts : yet something my weaknesse is bound to performe ; namely, to settle my mind to behold and loue thee, and to praise thee with words so well as I can.

O amiable, O admirable Iesu, let me loue thee alwaies, because thou diddest loue me first : let mee loue thee onelie, for he loueth thee too little, that loueth anie thing besides thee, except it bee for thy sake : alwaies and onelie let me loue thee, because by thee onelie, I shall alwaies liue.

O that my heart did so languish with thy loue, that it might melt the moisture of my bodie into teares ; Oh that the bowels of my soule were so enflamed with thy loue, that it might consume in me all droffie desires, and drie vp the delightes of this wretched world : Oh that I were sicke for the loue of him, who died for the loue of mee.

Lord, although I am not worthie in such sort to loue thee, yet art thou worthie much more to be loued. Therefore (O louing Iesu) doe not so denie mee that, whereof I acknowledge my selfe vnworthie, that thy selfe bee deprived of that, wherof thou art so worthie, as not to giue it thee, doth charge vs with vnthankfull wrong. Grant (O Lord) grant I beseech thee, not for my deserts, but for thy mercies sake, grant to my sinfull soule, that it may loue thee, not according to that which it hath done, but according to that which thou hast deserued. Grant (I say) that I may bee worthie to giue that, which thou art, worthie to receiue: so shall I be made worthie of that  
whereof



whereof now I am vnworthie.

Vile creature that I am: where is my humilitie, that I dare demandaund the exceeding excellent gift of thy loue? Alas poore wretch? what shall I doe? thou hast created mee that I should loue thee; thou diddest die that I should loue thee; thou hast commanded mee to loue thee; thou hast threatned mee if I doe not loue thee; thou hast giuen mee Sacraments and other meanes to inflame mee with thy loue. In regard of my selfe, it is much, I grant, that I doe desire, being altogether vnworthie to speake vnto thee; Howbeit, thou art so bountifull and magnificent a Lord, and bearest such a fauour towards vs, that he doth the iniurie, and prouoketh the to be angrie, who asketh onely small things of thee: it becommeth thy greatnesse, and thy goodnesse bindeth thee to bestow noble gifts. Vpon confidence therefore, both of thy liberalitie, and of thy loue, I will speake againe vnto my Lord, although I bee but dust and ashes: I will speake againe vnto him, who hath not onelie licensed but prouoked, yea commaunded vs that we should aske.

O Lord our God, O gracious, O Almighty God, is it not better that thou shouldest freely giue mee, that which I haue not deserued, then that I should vnthankfullie not yeeld to thee, that which is thy due? The one whereof would be a propertie of thy mercie, the other an effect of my iniustice. Giue therefore vnto me thy grace, that I may returne vnto thee thy due; bestow vpon mee thy mercies, that I may commit against thee no iniustice; doe vnto me aboue my right, that thy selfe receiue not from me anie wrong;  
be

*a troubled soule.*

109

be liberall vnto mee, that I may not seeme iniurious to thee. Giue (O Lord) giue vnto my soule abundance of thy loue, which I doe iustlie desire, that I may not be vnthankfull vnto thee, which thou maiest iustlie punish.

We haue manie motiues, O gracious God, to induce vs. to loue thee; as first, thy goodnes, which is equall to thy being, and that is infinite: which, so long as we trauaile in this vale of teares, wee are vnable to behold in it selfe, but in the glasse of thy creatures, by the varietie of benefites which thou heapest vpon vs: in whom also the same goodnes hath created a will, naturallie inclined to loue that which is good. For betweene the will of man and goodnes there is so strict a mariage, that it cannot cast the armes of affection about any other thing: and if at anie time it committeth adulterie, by embracing that which is euill, it is then deceiued with some shew of good.

Secondly, we are prouoked, because of thy beautie; which is the fountaine that feedeth, the sea that swalloweth all other perfections & beauties. And as the sea, not only receiueth the waters of all streames, but hath proper waters also in farre greater abundance: so not onelie the beauties and perfections of all creatures, whether visible or inuisible, are more cleare & conspicuous in thee then in them; but thou hast also an infinite beautie peculiar to thy selfe (in beholding whereof the Angels are insatiable) which thou hast not communicated to any of thy creatures. All other beauties are particular, & finite; but thine, O Lord, is vniuersall, and infinite; exceeding them

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in a farre higher degree, then the light of the sunne exceedeth the light of all the starres ioyned together.

Thirdly, we are prouoked by thy loue to loue thee; which is caused by thy goodnes, and manifested by thy benefits. For goodnes is the fountaine frō which loue doth flowe; and it is a propertie of loue, both to desire, and do well, to the partie that is loued. Lord, thou louest all thy creatures, to whatsoeuer likenesse they were made: how much more louest thou man, whom thou hast formed after thine owne image, and for thy selfe; and for whose vse all other thinges were created?

Further, wee are almost enforced to loue thee, by reason of the neere coniunction which is betweene thee and vs: because by grace thou hast made thy selfe our brother, our father, and our spouse: and that with such perfection, that the same degrees beeing knit by nature, are but a shadow and representation thereof. Neither is this coniunction the lesse, because it is common with many; for thy vertues are infinite, and sufficient for all: euen as the light of the sunne, although it shineth vnto all, yet doth euerie man so much enioy it, as if it shined to him alone.

Againe, our dependencie vpon thee, doth cal vpon vs to loue thee: for wee doe all depend vpon thee; first, for our beginning, because of thee we haue our being: secondly, for our continuance, because wee are preserued by thee: thirdly, for our end; because thou art our absolute perfection, our highest happines, our last end, which is alwaies loued without either rule or meane; because it is desired for it selfe,  
and

*a troubled soule.*

## III

and not in regard of any other: whatsoeuer we haue, we receiued it from thee; whatsoeuer we want, wee expect it from thee; vntill thou hast brought vs to the highest point of our perfection.

And because likenes is a great cause of liking and of loue, thou hast formed our soules after thine owne likenes, as well in substance and manner of being, as in vnderstanding, and manner of working. Thou art a spirit, inuisible, and immortall; and so are they. Thou hast vnderstanding, memorie, and will; and the same powers hast thou imparted vnto the. Thou art most perfect goodnes, holines, and vertue; and this image diddest thou draw in our soules, but by the malice of the deuill it is much defaced. Thou, being a most pure and simple substance, art entire in the whole world, and entire in euery part thereof; our soule likewise is entire in the whole body, and entire in euerie member thereof. Thou being one, workest all things in all creatures; and our soule being one spirit, hath so many seuerall operations in our body, as it hath organs and members whereby to worke: in regard of which varietie of operations, it beareth a neerer resemblance of thee, then doe the Angels. Thou art infinite in euery respect; our soules are in manie: and namely in capacitie, because nothing can satisfie it but onely thou: in continuance also, and also in wisdom and vnderstanding; wherewith it is neuer so fully furnished, but it hath power both to apprehend and inuent more; being neuer exhausted of diuersities, of deuises, whereby it either imitateth or supplieth nature.

Heere upon I doe feeble in my heart a weake warm-



nes of thy loue, but my prayer is, that the coales were thoroughly kindled with desire, and blowne with delight into a full flame. O sacred fire, how comfortably doest thou burne? O heavenly light, how sweetly doest thou shine? How desirous are they more & more to burne, whom thou doest enflame? How are they delighted whom thou doest enlighten?

Alas, how late haue I loued thee, O beautie most exceedingly both ancient and fresh; how late haue I opened my eies vnto thee? and yet, alas, how little doe I either loue or see thee? O infinite goodnes, thou deseruest to be aunswered with infinite loue; whatsoeuer is lesse then this, is lesse then thy due. Wherefore I beseech thee, O Lord, by thy precious wounds, from which gushed out the streames of our redemption, wound my sinfull soule with the pleasant dart of thy loue, which is continually cast from thy heavenly eies; strike Lord, strike with the two edged sword which proceedeth out of thy mouth; strike deepe into my hard heart, pierce my sencelesse soule, part all the inner parts of my spirit, that I may loue thee, if not so much as to thee is due (for that can no man doe but thy selfe) yet fully so much as for me is possible; that by the violence of this loue, all externall loues being quenched, I may crie out with a pleasing complaint; *Stay me with flagons, and comfort me with apples, for I languish with loue.*

Cant. 2. 5.

O sweet Christ, O good Iesu, euen for thine intercession sake, and for thy merites sake I beseech thee, giue me thy holie, and pure, and chaste loue, to desire nothing but thee, onely for thy selfe, without any respect of my particular profit: thy valiant loue to  
main.

*a troubled Soule.*

113

maintaine all labour, to sustaine any losse, that I may attaine in the end vnto thee: thy diligent loue, which is alwaies busied in matters pertaining to thy seruice: thy incomparable loue, which contemneth al things in regard of thee: thy pleasant loue, which findeth delight in nothing but in thee: thy violent loue, which may seperate my soule from all other thinges, and vnite it onelie vnto thee; vntill I shall passe from this place of exile, into that heauenlie habitation, where, beholding thy pure and perfect beautie, I shal neuer cease both to loue and laud thee.

What madnes is it, not to desire? what malice not to requite, the loue of so potent and pittifull a Lord? how do I hate my selfe, if I loue not thee? for he loueth himselfe truly, who loueth thee: thee for thy selfe, and himselfe for thee. This is thy holy, & pure, and chaste loue, which doth not vanish, which is not vaine. O my God, thou art altogether loue, thy nature is loue, thou art more glorious in loue then the sunne is in light; thou art an infinite fire of loue, frō whom proceedeth the loue of all thy creatures, euen as the light of all the stars is taken frō the light of the sunne. How then can my soule appeare in thy presence, and not be enlightned, not enflamed? O King of glorie, suffer not, I pray thee, suffer not in me such prodigious effects, that in the open light I should not see, that in the midst of the fire I should not burne. Lord, thou diddest loue vs when wee were thine enemies, and wilt thou denie vs nowe to loue thee againe? Thou hast commaunded vs with our whole heart to loue thee; and wilt thou not graunt vs abilitie to obey? All thy benefits, all thy works doe call



vpon vs to loue thee; and shal we be so insensible that their voices cannot sinke into our soules? shall not our stonie hearts yeeld one sparke of fire, at all the blowes which continuallie they strike? Lord draw me neere vnto thee, and then will my loue take great encrease; euen as the neerer that riuers approach to the sea, the swifter they doe maintaine their course.

Heare, O my God, heare O light of mine eies, encrease my desire, and graunt my request; stop not thine eares against me, because of my sinnes; despise not to be loued of thy poore creature; giue me, I beseech thee, that which thou hast commaunded mee to doe, for I shall neuer be able to doe it, except thou giue me power. *Indue* my soule with thy loue, *subdue* my flesh with thy feare, that I may alwaies thinke of thee iointly, both with trembling and trust. Settle the loue of thee in me, and the care of me in thee: let my prayer come vnto thee, and thy pittie come vnto me; let the ioy of thy happines remaine with me, and the compassion of my miseries remaine with thee. Let my spirit loue thee, let my flesh feare thee, let my whole substance in this world ioy wholly in thee, that it may enioy thee wholly in the world to come.

*Amen.*

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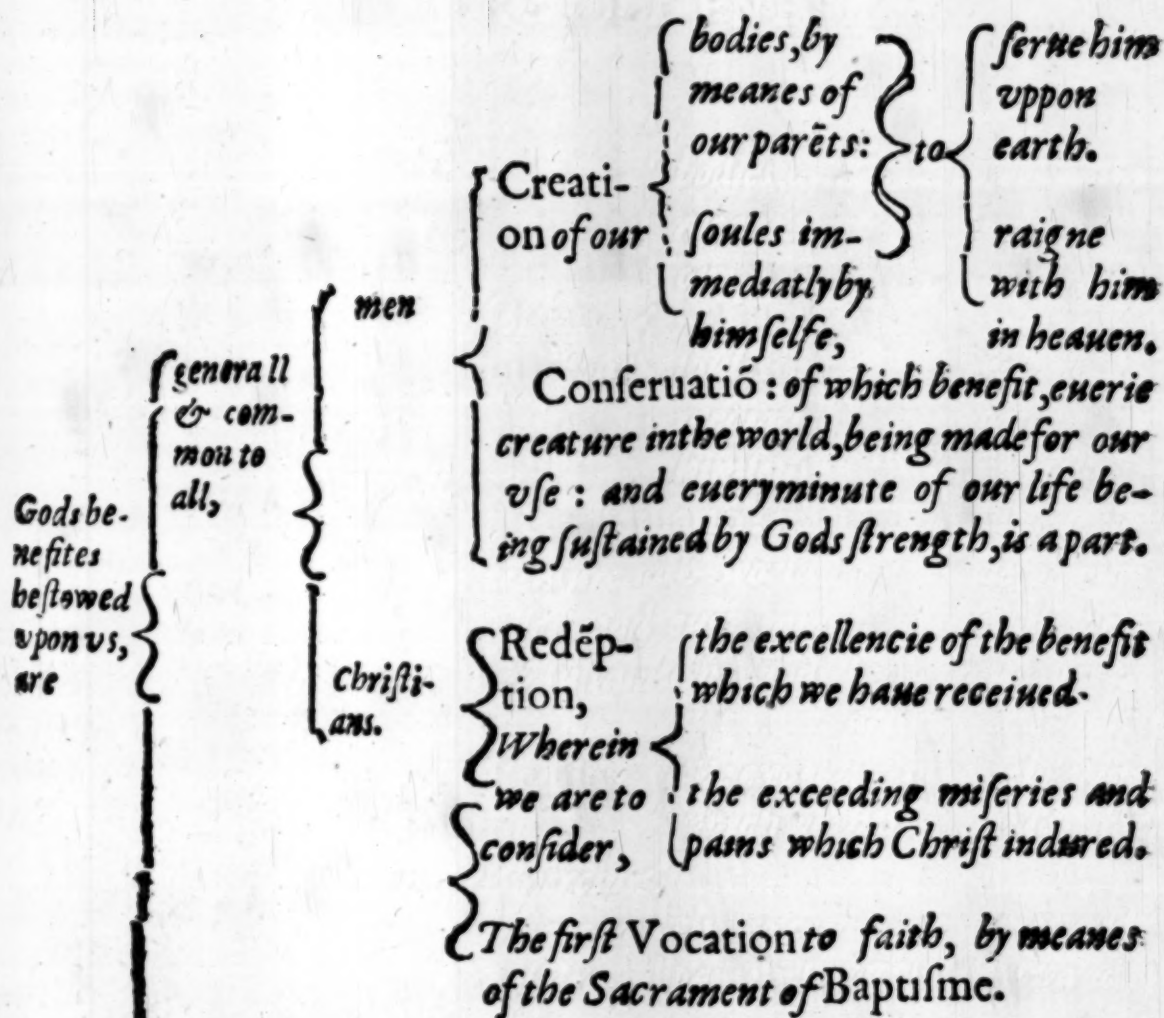
*Aut ubiq; aut nusquam liber.*

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**A**lthough the benefits which we haue receiued from God, are, as in value inestimable, so in number infinite: yet, for some stay to our weake memories, in returning thanks for the same, they may be reduced (as twigges) to these branches following.

(\*)

### OF GENERALL BENEFITS.



Speciall to few, and in some sort particular to euery one, af-  
ter our relaps into voluntary sinnes.





# Of particular benefits.

117

Particu-  
lar bene-  
fits are

Spiritu-  
all.

The se-  
cond vo-  
cation  
to grace,  
wherein  
we are to  
consider  
Gods

patience, in forbearing grievously puni-  
and expecting us in shed some.  
that state of sin where- finally forsaken  
in he hath others,

loue, in often calling us outward  
unto repentance, and meanes.  
at the length in brin- secrete and in-  
ging our obstinate re- ward inspirati-  
sistance to an end, by ons.

mercy, in forgiuing all our sinnes past, and  
blotting them out with the bloud of Iesus  
Christ.

Iustifi-  
cation:  
by recei-  
uing us  
to

grace, in pre-  
seruing us  
from falling  
into the same  
or the like sins  
again: and  
that by two  
meanes.

1 By remoouing or  
stopping from us many  
occasions of temptation:  
according to that part of  
the petition in the Lords  
praier: And lead vs not  
into temptation.

2 By giuing us strength  
to resist them when they  
were offered: according  
to that which followeth:  
But deliuer vs from e-  
uill.

Tempo-  
rall.

Positive in bestowing many  
benefites of

Nature.  
Worldly estate.

Prinative in deliuering us  
from diuers dangers, which  
others haue incurred, wher-  
of

many are manifest.

infinite are to vs se-  
cret and unknowne.

Although

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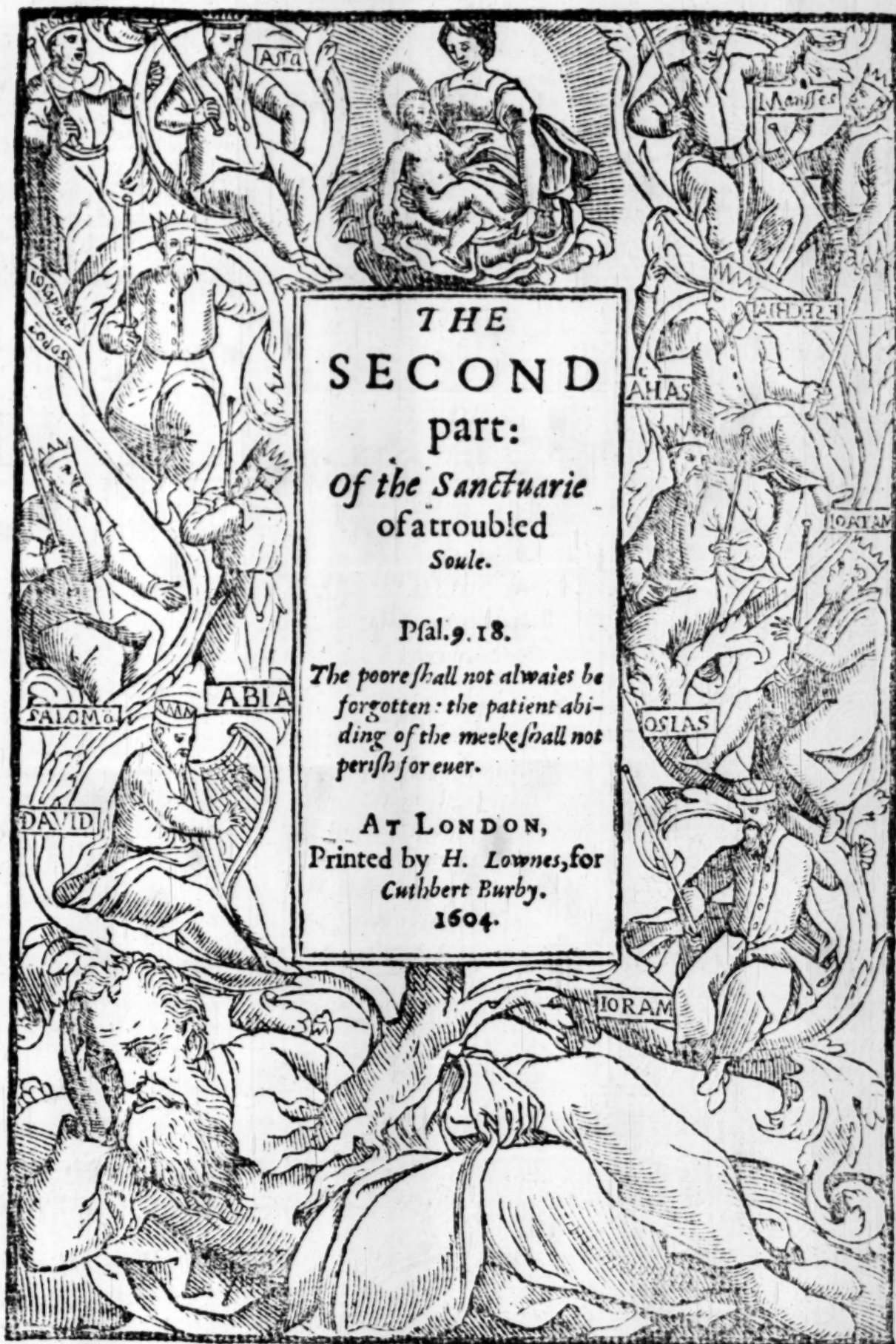
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The Sinner examining  
the actions of his life, findeth  
himselfe ensoulded in the  
*snare of Gods*  
wrath.

**O** My soule; O weake, O wretched soule; feeble to all goodnes, able to any euill: retire thy selfe a while from the tiring trauailes of this life; lay downe the loade, both of heauie cares and light conceites, with which thou art extreamlie clogged. Remoue the vaile from thine eies, wherewith thou hast beene caried blindfold, without anie true either sight or guide; in all thy endeauours, in all thy desires; in danger to step into euerie pit of habituall sinne, wherein it is fearefull to continue, and out of which it will be hard to arise.

Gather together, O my soule; gather thy scattered thoughts together, from ranging after the light and loose pleasures of this life; much more esteemed,



esteemed, of those who hunt after them, then of those who haue them: beeing like vnto certaine apples which grow in *Iudea*, faire in shew, but turning in touch to a filthie fume. Withdraw thy selfe into thy selfe, euen into the most secret closet of thy conscience; shut out all things but onely God, who both filleth and encloseth all things: consider before him, the nobilitie, both of thy state, and of thy end; and examine diligentlie, how answerable thy works are, vnto the worthinesse of them both. Say now to the world as *Iacob* once said to his Father in law *Laban*: these many yeeres haue I serued thee, and with exceeding both studie & paines followed thine affaires: it is now time to breake from thy bondage, for else wilt thou send me emptie handed away.

Gen. 31.

Certainly, if I doe diligently examine my actions, if I weigh my wayes, if I trie the footsteps that I haue troden; I shall find, that the whole time of my life hath beene, either sinfull or else vnfruitfull: and if I haue done any thing that seemed good, it hath beene in such sort, either counterfeited or corrupt, or some wayes vnperfect, that it was no better then a beautifull sinne. For wherein haue I spent my childhood? my youth? wherein all the dayes of my life that are past? how haue I employed my worldly estate? how my health? how my naturall forces and abilities? how haue I busied both the powers of my soule, and the parts of my body? which thou hast giuen vnto me, the one to know, and the other to serue thee? How? but either in idlenes, or in euill; either in committing sinne,

*a troubled Soule.*

125

sinne, or in doing nothing.

Therefore, O wretched soule, all the actions of thy life haue beene, either hurtfull, or else vnprofitable; either depraued with euill, or depriued of good: and if thus, contemptible; if so, damnable. But if they be vnprofitable, wherefore doe I not account them also damnable? Is it not true which the truth hath said, that euerie tree which bringeth not forth good fruit shall be hewen downe and cast into the fire? Did not Christ curse the fig tree which did beare leaues and no fruit? Was not the idle and vnprofitable seruant condemned for not employing and encreasing his talent? Shall not our carelesse either negligence or contempt of the seruice of God, be the greatest piece of euidence which Sathan will bring against vs at the dreadfull day of iudgement? According wherto sentence is alreadie drawn against those that shall be damned; not for committing anie actualle euill, but onelie for omitting, to feed the hungrie, to cloath the naked, to harbour the stranger, to visit those that were imprisoned or sicke. And do I then esteeme it sufficient, that I haue sometimes abstained from euill, If I haue not also done that which is good?

Math. 7. 19.

Mark. 11. 14.

Math. 25. 30.

Math. 25. 41.

No, no, I receiued my life for the seruice of God; and I must be accountable, how euerie minute of my time hath beene employed to that end. If it were possible for me not to commit anie sinne, it will be sufficient to condemne mee, euen that I liued, If I were not both alwaies and entirely busied, in discharging some piece of durie towards God.

And if all the good which euer I haue done

R

were



Luke. 26.

were laid together, set cleare either from corruption or from defect, yet is it nothing to the bodily benefits which I haue receiued; in regard whereof I haue beene like an vnprofitable beast, which eateth more then he doth earne: Insomuch as it may be said vnto mee, as *Abraham* said to the rich glutton tormented in hell flames; *Sonne, thou hast receiued* ( the reward of all ) *thy good in thy life.*

What man would endure? what man could forbear that creature, which is not onely vnprofitable, but noysome vnto him? But thou, O gracious God, thou hast not onely endured, but expected mee, thou doest not forbear onelie, but fauour and feed mee; more vnprofitable then anie liuing creature; more noysome then any dead.

Out vpon mee wretched soule, full both of vanitie and of ignorance, full of infinite miseries, and ( which exceedeth all miserie ) full of infinite vnfauorise sinnes: whereby I am made, more vile then anie beast, more abhominable then anie dung or carion, worse then anie thing which wee commonly call nought. For nothing can bee, in worth so contemptible, in filthinesse so intollerable vnto men, as a sinfull soule is vnto God.

What doe I, then? What thinke I? Into what a dumbe dumpe am I driuen? O my God, what shall I say now I am before thee? Being like vnto those who haue immoderately stuffed their stomacke with Onions and Garlicke, whom no man will heare to speake for the strong stinke of their breath. With what yron eyes, with what flintie forehead shall I sustaine the presence of thy Maiestie, who art both  
Iudge

*a troubled Soule.*

127

Iudge, and party, and witnesse against mee? And, alas, I haue lesse hope to auoid thy presence, then I haue heart to abide it. Thou diddest follow *Adam* through the thicke bushes; *Jonas* into the bottome of the sea; *Dauid* did not thinke heauen so high, hell so low, the whole world so wide, that it could afford anie place, either secret or distant enough to auoide thy pursuit. How then shal I answer thee, whose presence I am so little able, either to auoide or to abide?

For, besides my originall corruption, which is in power all sinnes that are, I haue verie much, yea altogether failed in dutie, against thee, against my neighbour, and against my selfe. I haue forgotten thee, I haue contemned other men, I haue not either remembred or regarded any thing but my selfe.

Towards thee I haue beene, vnthankfull for thy benefits; rebellious and stif-necked in yeelding to thy inspirations; vnreuerent and negligent in matters pertaining to thy seruice; which either I haue left vndone, or else haue performed them, neither with such readinesse, nor pure intention as thou doest require; intermixing alwaies some regard either, of estimation or aduantage to my selfe. I haue been more respectiue of ciuilitie, in offending the meanest friend of this life, then of conscience in offending thee; and haue beene more restrained both by shame and by feare, from committing a filthie fact in the view of man, then before thy pure and piercing eies. I feared men more then thee, because I was blind, and did not see thee: I had onely fleshly eies, and therefore did I onely regard the sight of men; but I was spiritually blind, & therefore obserued not thy diuine presence.



For all the treasure of graces which thou hast bestowed vpon mee, I haue not returned to thee the tribute of glorie; but haue vainely and falsely, vsurped to my selfe the prerogatiue of praise, which doth in right pertaine vnto thee. I haue not beene prouoked, to loue thee for thy goodnesse; to feare thee for thy iustice; to trust in thee for thy power: My little loue hath appeared, by the little paines that I haue taken for thy sake; my little feare, by the great and manifold sinnes which I haue committed; my little confidence and trust, by the tempestes of my mind, vpon anie troubles that haue happened vnto mee, not staying & setting my hope vpon thee. How haue I contemned, how haue I grieved thee? in suffering thee to call vpon mee in vaine? Neuer answering, neuer accepting thy heavenly motions? Thou hast reuealed thy will vnto mee; yet so often as my wil hath encountred therewith, either by false interpretation or flat resistance, my will hath preuailed, and thine hath taken the ouerthrow. Finally, if I make a true account betweene thy law and my obedience, why then I am the foole who hath said in his heart; *There is no God.*

Ps. 14. 1.

Towards my neighbour I haue beene hard and seuer, not louing him as thou hast commaunded vs to loue one another, like members of one bodie, which receiue life of one spirit. I haue had no sence of sorrow for his aduersities, and haue beene so farre from relieuing either his troubles or his wants, that I haue scarce pittied him, and sometimes both by speech and action haue beene offense and grievous vnto him. I haue abused, my superiours, by flatterie; my

*a troubled Soule.*

129

my inferiours, by contempt: bearing my selfe for the most part, as an Emmet to the one, & as an Elephant to the other. As for my equals, I haue either put my selfe before them, or else prosecuted them with extremitie of disdain. I haue beene sharper sighted into all mens vices then into their vertues, being easily carried, to aggrauate the one, and extenuate the other: and scarce haue I communicated with anie, but some part of my talke hath beene of other mens liues.

Now, if I put my hand into my owne bosome, oh! how leprous shall I pull it forth againe? What shall I find that my heart hath beene, but a puddle, wherein filthie thoughts, like swine, haue alwaies beene wallowing? What hath my mouth beene but a vent, to breath forth the putrified sa- uour of my soule? what haue my eies beene but the windowes? what my eares, but the doores of destruc- tion and death? My vnderstanding hath beene, quick to represent to my will, both instruments and occa- sions to sinne; my wil hath beene as a common cur- tezan, embracing euerie occasion which hath beene offered; my memorie hath beene a storehouse of corruption, whereon my wicked fantasie hath al- waies fed: all the parts of my bodie, all the powers of my soule haue altogether beene imploied in sinne; all my life, motion, and being, haue beene a conti- nuall prouocation of him, in whom I liue, moue, and doe consist. And as many members being vnited, make one whole and entire bodie; so all my acti- ons laid together, doe forme in mee one bodie of sinne.

R. 3.

I.

L. 20



Pro. 6. 18.

I haue beene too lightly caried, by the pollicie and strength of the deuill against mee; by my owne lusts, either raging or tickling within mee; by the world outwardlie either flattering or else pursuing mee: in which cursed course, I haue had one of those fixe things which thou abhorrest; *Swift feete to commit euill*: esteeming alwaies forbidden fruit most faire, forbidden pleasures most sweet, forbidden waies most secure.

I haue not obserued eyther decencie or sinceritie in my behauiour, but all my conuersation hath beene cloathed with vanitie. In opinion I haue beene obstinate, in iudgement sodaine, in good purposes inconstant, in wil stubbern and strife, headlong in euill actions, heauie in good; full of wast words, readie to derogate from others, and to frame praises to my selfe; apt both to giue and to take offence. In humilitie I haue beene false, in desires violent, in hate implacable, in ieasting sharpe; rash in censuring, peremptorie in talking, fastidious in hearing; haughtie to gouerne, hard to obey, being more readie to interpret then to execute that which hath beene commaunded.

I haue burned more then the mountaine AEtna, in the raging flames of my affections. What vanitie haue I not been greedy to behold? what haue I seene whereon I haue not feasted my inordinate desire? what haue I desired which I haue not beene eager to effect? How liuely haue I felt the tickling of ambition and vaine glorie, and of dissimulation seruiceable to them both, in labouring to couer my defects, and to make mee to seeme other then I am? How greedily

*a troubled Soule.*

131

dily haue I pursued the commodities and pleasures of this life? wherein my desires haue beene so farre from being satisfied with thine allotment, that the whole world hath seemed too little to suffice them. I haue beene, in some sort, more proud then *Lucifer*, more presumptuous then *Adam*: for they being in a high degree of beautie and perfection, had some motiue to thinke well and presume of themselves: but I, being bred (like certaine flies and wormes) onely of putrification, being a vessell of most vile filth, haue notwithstanding presumed to rebell against thee. I haue shaken off thine obedience, and assumed a licentiousnesse to liue according to my porper lustes; I haue affected praise in all my actions, as though I had beene like thee, who onely art to bee praised in all thy workes: and if thou hast eyther crossed my purposes, or not fulfilled my desires, I haue beene stirred to storme against thee, as if thou haddest beene one of my seruants.

Oftentimes vpon iniuries offered vnto mee, partly prouoked, and partly light, a thicke swarme of thoughts haue made tumult within mee; heereupon, pensiue and blinde, I sought occasion of reuenge, I multiplied counsailes, I mustered all malicious conceits; and when I haue had no man present, I formed within my selfe a set contention. I considered what was said or done against mee, I framed both aunswere and action thereto; exercising my minde in an idle and imaginarie reuenge, whereto I wanted both opportunitie and power. So I haue beene often carried by couctousnesse  
and



and ambition, to please my selfe in the vaine conceits of riches and honour; alwaies immoderate, and many times impossible. In the vse of meates and of apparrell, vnder the colour of necessitie I haue prosecuted my pleasure; and that which would haue beene sufficient for the one, was little or nothing to the other. In a word: I haue not endeauoured, either to abstaine from any pleasure, or to sustaine anie paine: the most light delights haue swayd my iudgement; the most trifling troubles haue beene sufficient, not onely to vexe, but to ouerwhelme mee.

Alas, how swinishly haue I liued? nay, it cannot well be said, that I haue liued at all; hauing my soule alwaies either buried, partly in sleepe, and partly in sloath, or else so busied in the cares and considerations of the false, either pleasures or necessities of this life, that I haue euer wanted, sometimes minde, sometimes time to thinke vpon thee, and to doe any thing worthie the spirit and dignitie of man. O dead life! O obscure light of vnderstanding! wherewith I haue beene caried forth, forgetfull of things past, negligent of things present, improuident of things to come: I haue not respected anie thing past, but iniuries or losse; nor regarded anything present, but the contentment of my aduerse and peruerse will; nor projected for any future thing, but reuenge, or pleasure, or else gaine. I haue beene studious, I haue beene industrious in this vnprofitable pursuit; wherein my gatherings are of no better reckoning, then is a building vpon sand; then an Image of snow set against the sunne; then

*a troubled soule.*

153

then a heape of dust, subiect to dissipation by euerie winde: Insomuch as I may nowe iustly complaine with *S. Peter*; *I haue trauailed all day and taken nothing.* Luke. 5.

And as for the manner of my sinning against thee, I haue so oft hardned my conscience, and cast away so farre all shame, that I made no more scruple to sinne, then to speake; being caried against thee with such facilitie, yea boldnes, yea contentment and delight, that I could not haue done more, if I had expected no other life, if I had feared no iudgement, if I had belieued no God; but had beene perswaded, that all the points of Christian beliefe were meere fables, and not oracled from those diuine lips, that will not dissemble, that cannot erre.

Let mee bring the best of my actions to a true touch. All my deuotion hath beene guilded with hypocrisie; I haue rather seemed then beene religious: hauing the voice of *Iacob*, and the hands of *Esau*; in profession one, in practise another: like vn-to the serpent, which often changeth his skinne, but neuer disgorgeth his poison. I haue entertained manie vices vnder the shewe and terme of vertues; as vaine science for true wisdom, crueltie for iustice, rashnes for resolution, cowardize for warinesse, obstinacie for constancie, couetousnes for frugalitie, basenesse for humilitie, pride for generositie, lightnes for affabilitie, presumption for hope, vnadvisednes for zeale, distrust for feare; and generally, waiting either iudgement to discerne, or will to embrace the true meane, I haue alwaies runne into one of the extreames; neuer endeauouring to reforme anie

S

vice,



vice, but onely to conforme it to some apparance of vertue.

Gen. 41.

And although I haue receiued manie good instructions, yet was I like to the sea, which neither the riuers nor raines that fall into it, make anie thing the sweeter; or like the leane kine which *Pharao* saw in his dreame, which, after they had deuoured the fat kine, remained notwithstanding as ill-fauoured and leane as they were before. VVhen I haue beene particularlie and plainly reproued for any euil, I would, either craftily, if not excuse, yet extenuate it; or else boldlie, sometimes denie, sometimes defend it; or else maliciouſlie reproach them who did reprove me; or if none of these, yet did I neuer thankfullie accept, and carefullie regard it; or if at times I haue beene touched thereby with some sence of conscience for my sinne, yet haue I not left it, and so by reiterating the same, haue prouoked thy wrath more deepe-  
lie against me.

If I haue set into any course of deuoute exercises, I haue presentlie broken the thred, and intermitted the continuance thereof; soone loathing the verie *Manna* of heauen, the true streames of paradise, and lusting againe after the onions of Egypt. And as one that taketh hote coales in his hand, and presentlie casteth them away, hath no sence of their effects; so I haue so lightlie touched the misteries of saluation, that I haue scarce felt from them anie heate: they haue beene to me as meate swallowed downe without chewing, and passing through me without digestion; so farre either from encreasing or maintaining strength, that it doth rather endowmage health.

*a troubled soule.*

135

I haue wearied my selfe, I haue wasted my time, in going forward and backward, in rising and in falling, in building and pulling downe, in rowling (as it is said) the stone of *Sisyphus*; in purposing and not pursuing, in attempting and presentlie shrinking backe: I haue turned my minde (like the weather-cocke) vppon the least puffe of euerie occasion; I haue changed it (like the Camelion) into so manie shapes and formes, as accidents haue beene offered vnto me; not considering howe daungerous it is to conceiue good inspirations, and not to bring them to full effect: I haue worne out my whole age onely in beginning; I haue alwaies failed almost in the assay. )))

When I haue setled my selfe to deuotion and praier, O good God! how tedious hath the time seemed, how irksome hath the exercise beene vnto me? how dull, drowsie, and lumpish haue I beene therein? how were my thoughts distracted? what hast haue I made vntill I had giuen ouer, to attend some other busines or delight, which was more agreeable to my tast and liking? By this meanes my prayers haue beene, like the drinke which was offered to my Sauour vpon the Crosse; wine mingled with mirrh and gall: and I haue beene as one of *Pilates* seruants, who bowed their knees vnto Christ, and saluted him King, but therewith smote him, and spat in his face.

When I haue done good vnto any man, I haue not forborne to boast thereof, like vnto the Henne, which cackleth at euerie egge that she doth lay: in-  
somuch as the thiefe of vaine-glorie hath stolne away



the acceptation of that which I haue done. In performing any other good worke, with what coldnes haue I beene caried? with how many either errours or defects hath it beene fraughted? And if it be true that thou regardest, not so much the action, as the intent, how many of my workes haue beene so free from vaine respects, that they should be, I will not say acceptable, but tollerable in thy sight? for I finde that I haue beene moued to doe them, sometimes at the importunitie of other, sometimes for custome and for manners sake, sometimes for my owne particular either estimation or contentment; neuer sincerely for the loue and seruice of thee: I haue neuer either loued or serued thee alone, because I haue not loued and serued thee for thy selfe.

If I haue busied my selfe in talking or meditating vpon diuine matters, it hath beene rather in curious questions, then in points either necessarie to instruct, or profitable to stirre mee. I haue beene more studious to enquire where hell is, then how to auoide it: I haue beene more carefull to knowe whether wee shall know one another in heauen, then either carefull or painfull how to come there. I haue beene forward to learne, what thou hast not esteemed necessarie to teach; I haue had eares to listen, where thou wouldest not haue a tongue to speake. To conclude then as I began; If I examine my actions, if I weigh my wayes, if I trie the footsteps that I haue troden, I shall not finde any one of them; one is a small number, and yet I assure my selfe I shall not finde any one, that may be iustified in thy sight. My beginning was corruption; my continuance hath  
beene

*a troubled Soule.*

137

beene sinne; my end shall be death, the reward of sinne.

O sinne! the death of the soule, and the verie life and soule of death; I would not repell thee when thou diddest present thy selfe vnto mee, and after entertainment I am not able to expell thee. O voide of all sparkes of pietie! O worthie to be lamented with no other teares, then were shed for the destruction of Ierusalem! miserable is the day of my birth, but more miserable shall be the day of my death: for then all the delights of this life, will be turned to a smoake, to a shadowe, to a dreame, to nothing; and then will be the beginning of euerlasting torments.

My soule is wearie of my wicked life; I grieue to liue, and I feare to die. What then shall I doe, perplexed sinner, but absolutelie neither, and in a manner both? euen to die so long as I liue: to liue, I say, in lamenting the errors of my life; and to consume all the parts of my life which are to come, in bewailing euerie part thereof which is past.

I will therefore esteeme both the pleasures and preferments of this life, my most deceitfull and flattering enemies: I will reioyce onely when I can be sorrowfull for my sinnes; when all dishonours and punishments doe runne vppon mee for the same. I will also take armes against my selfe, and be cruellie seuer, both in punishing and in despising this vile dunghill, the stinke whereof I am vnable to endure: In all things I will seeke nothing but the honour of God, and the contempt and confusion of my selfe. And because I alone am not sufficient to abase and



abhorre my selfe as I haue deserued (because man being in himselfe either sinne or nothing; who can descend to the bottome of his miseries, and contemne himselfe as these two require?) I will therefore craue ayde of all the creatures in the world, and will desire to be despised by them, for so much as I haue done the like to the Creator of them all: I will pray and prouoke all men to take compassion vpon me, and will loue them with true affection that shall helpe me heerein.

But it is a great encrease of my miserie, that I am not yet so sharply touched with sorrowe, as both my present distresse and imminent daungers doe vrgently require: it griueth mee that I am not sufficientlie griued for my sinnes, but doe still goe on so careleslie affected; drawing in the delights of this world so securely, as though I were vterlie ignorant of my owne condition; as though I had alreadie passed the day of my death, the day of my account; as though I had alreadie escaped the paines of hell, and did euen nowe raigne with thee in the state of glory.

What doest thou, O vnprofitable soule? O sinfull, O sencelesse soule, wherefore art not thou more liuelie moued? What present tast of ioy doest thou enioy? What future eyther hope or expectation doest thou eyther feele or feede? Thy sinnes doe wrappe thee in the wrath of GOD; and thy death, thy iudgement, thy torment is at hand. O condition! O times! And how then sleepest thou, O dull soule? not dull but dead if thou startest, if thou tremblest not at the sound of these terrours. Drie and  
withered

*a troubled Soule.*

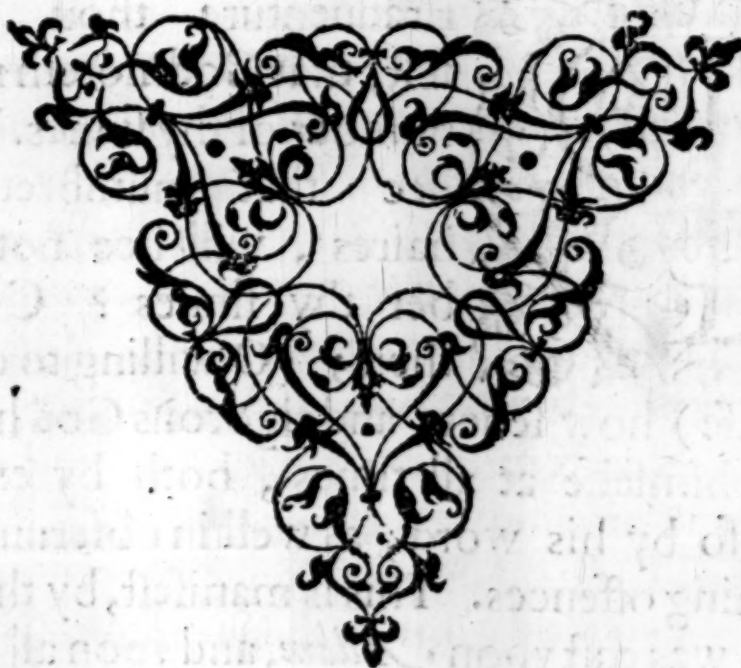
139

withered tree, woorthie to be cutte downe and cast  
into that fire, which doth alwayes burne and  
neuer consume, where are thy fruites?

What hast thou euer brought  
forth but sharpe and  
sower sinnes?

1669.20  
21.11  
- 11.11 -  
12

Of







Of the Seueritie of God a-  
gainst sinne : and how grieuous eue-  
rie sin is which willinglie we  
commit.

**P**Eradventure thou suppo-  
sest, that God noteth not the  
number of thy sinnes. What?  
hee that numbeth thy  
haire, will hee not num-  
ber thy sinnes? Consider  
then; (O willing to deceiue  
thy selfe) how seuer and rigorous God hath de-  
clared himselfe at all times, both by example  
and also by his word, as well in obseruing as in  
punishing offences. This is manifest, by the curse  
which was cast vpon *Adam*, and vpon all his po-  
steritie, and (in a sort) vpon all creatures, for once  
violating one commandement; by the drowning  
of the whole world together: by the reprobation  
of *Esau* & of *Saule*: by the destruction of *Chore*, *Da-  
than* and *Abiram*, and of the whole tribe of *Ben-  
iamin*: by the punishment of *Moses* and of *Dauid*;  
and by the like iudgementes vpon many other,  
whom

*a troubled Soule.*

141

whom God had more cause to spare, then he hath to tollerate thee; for lesse and fewer sinnes also then thou hast committed.

Hereupon it is saide, that God is a iust, a great, a terrible God; and that it is a horrible thing to fall into his hands <sup>b</sup>. And although Christ came into the world, in all mercie and mildnesse, with infinite loue, with inestimable liberalitie, to redeeme vs, yet in the point of taking accompt for our actions, he professeth that he is a seuerer man, reaping where he sowed not, and gathering where he cast not abroad; punishing, not onely those, who either riotously or negligently mispend his treasures, but those also who idely refuse, both to exercise and encrease the same <sup>c</sup>. He threatneth damnation also, not onlie to those who worke iniquity <sup>d</sup>, but to those likewise who are not cloathed with righteousness <sup>e</sup>, whom he shall find asleep <sup>f</sup>, whom not attending his suddaine coming with oile in their lampes <sup>g</sup>. He prescribed to the ruler no other rule whereby he might be saued, but by keeping the commandements <sup>h</sup>. He left also in charge to his disciples, *to keepe his commandements* <sup>i</sup>, and to teach men to obserue all his cōmandements whatsoeuer <sup>k</sup>; otherwise, they should be so far from louing him <sup>l</sup>; that they could not know him <sup>m</sup>. Further, he hath either threatened or warned vs, that whosoever shall breake one of the least of his commandements, he shall be called the least in the kingdome of heauen <sup>n</sup>: that his creditors must pay the vttermost farthing <sup>o</sup>. That we shall be called to a most strict accompt <sup>p</sup>, in so much

<sup>a</sup> Deut. 10.<sup>b</sup> Heb. 10. 31.<sup>c</sup> Math. 25.<sup>d</sup> Math. 13. 41.<sup>e</sup> Math. 22. 13.<sup>f</sup> Mac. 13. 33.<sup>g</sup> 35.<sup>h</sup> Math. 23. 12.<sup>i</sup> Luk. 18.<sup>j</sup> Math. 19. 17<sup>k</sup> Io. 14. 15. 1<sup>l</sup> Math. 28. 20.<sup>m</sup> Io. 14. 15.<sup>n</sup> 1. Io. 2.<sup>o</sup> Math 5. 19.<sup>p</sup> Math. 5. 26.<sup>q</sup> Math. 25.



<sup>a</sup>Math. 12. 36.

<sup>r</sup>Ecclef. 15.

<sup>f</sup>Luke. 12.

<sup>r</sup>Math. 16. 27.

<sup>a</sup>Math. 7.

Marke. 9. 8.

infomuch as not so much as an idle word <sup>9</sup>, as our errors <sup>r</sup>, as our verie righteousness shall escape iudgment: that all other respects set aside, euery man shall be dealt withall euen as he hath done <sup>r</sup>: that the way is so heard, and the gate so straight which leadeth vnto life, that fewe shall either find or follow the same <sup>u</sup>.

But thou wilt say perhaps, that there are, if not greater, yet moe sinners besides thy selfe; & those also not of meanest sort. Ah foole; dooth he deserue a lesse punishment, who killeth an innocent accompanied with others, then he who murdereth an innocent alone? doth a man endure lesse paine if he burneth with many, then if no other dooth burne but himselfe? This is indeede the complement of absurdity, to suppose that one sinner shall beare out another: for herein might the deuilles also receiue some comfort, because they are many. But it is rather an aggrauating of thy sinnes, that hauing examples on both sides set before thee, thou hast in thy corrupt choise followed, not the best, but the most; that hauing company of both sortes offered vnto thee, thou hast ioined thy selfe with the great men, rather then to the good; that vnderstanding both the importance and necessitie of thy danger, thou diddest weakelie want, either wil to abhorre, or indeauour to decline it.

But thou supposest peraduenture, that thy sins are not great: and therefore although they may be seuerely examined, yet shall they not be so sharply punished. *Sinnes not great?* I would the great Iudge

*a troubled Soule.*

143

Iudge would so esteeme them : I would I could rightlie say so ; I would indeede it were so. And yet, a cittie may as well be taken, at a little hole, as at the large gates ; a man may as soone be drowned, in a small riuer, as in the maine sea ; a Souldier may as readilie be slaine, by a round bullet, as by a long speare : and those sins which we esteeme not great, are alwaies sufficient enough, and sometimes most dangerous in working our destruction. But how dare a man account any sinne to be small ? Is not euery sinne (by preuarication) an approbrious reiecting of God ? And can it be a small offence, to dishonor, to despise so great a maiestie ? & one that is so exceeding both beautifull in himselfe, and beneficiall towards thee ? Consider then O' wretched soule, either maliciousslie blind, or grossly ignorant, what an intollerable iniurie thou offerest vnto God by euerie sinne which wittinglie thou doest commit ; and that as well in regard of him, as also in regard of thy selfe.

In regard of God euerie sinne is extreamely iniurious, by reason, partly of the contempt, and partly of the hatred which by that meanes is occasioned against him.

For as in euerie other election, so whensoever with aduise ment thou giuest consent vnto sinne, thy vnderstanding entreth into an actuall deliberation, (although at all times thou doest not discern it) in weighing, the sweetnesse of the sinne which thou art about to commit, with the fauour and friendship of Almighty God, which thereby thou must assuredly loose. And hauing deliberately ex-



amined and ballanced them both, thou reiectest God, and shakest off thy obedience to his order and disposition, and makest choise of the pleasure of thy sin, and to beare thy selfe rebellious against him: contemning that infinite goodnesse and grace, which ought of all creatures to be affected; & shewing thy selfe vngratefull to his loue, which with all submission thou art bound to embrace.

Ezech. 13. 12

Now, what greater indignitie can be iinagined, then thus vilelie to value the maiestie of God, to which (as to their last end all men ought to referre their actions, as to preferre a vaine point of estimation, a trifling delight or aduantage before it; and (as God himselfe complaineth by one of his prophets) *To dishonour him for a handfull of barley and for a piece of bread?* Infomuch as the lesse thy sinne seemeth vnto thee, the greater is thy contempt, in forsaking him to pursue it, in reiecting him to enioie it. What like iniurie was euer offered to Christ in this world? That of *Judas* in selling him? But *Judas* sould him for thirtie pieces of silver, and thou many times for a base and beastlie pleasure. That of the Iewes in refusing him, and choosing *Barrabas*? But they refused they knew not whom; and thou knowest who thou doest refuse. Finallie, *Judas* sould, and the Iewes reiected Christ but once; but thou doest both, so often as with deliberation thou committest any sinne.

And it is not onlie a carelesse contempt which a sinner beareth against the maiestie of God, in valuing euerie vanitie aboue him; but therewith also such a cruell hate, that he would (if he were able)

ble) disarme him of his aucthoritie, pull away his power, and euen cast him out of his state · secretlie wishing (howsoeuer he carieth his countenance and speech) that there were no immortalitie of the soule, no accompt of our actions, no reward, no reuenge; and in a word, no God to punish sinne, that hee might more boldly bath himselfe in the imaginary contentments and pleasures thereof. For which cause there seemeth to be no great difference between an Atheist and a sinner; because, as the one thinketh that there is no God, so the other wisheth that there were none.

Hereupon God, who exactly feeleth the pulse of our heartes, who searcheth the most secret thoughts, and seeth this traiterous affection of sinners against him, declareth the for his enemies in diuers places of the Scripture, and denounceth open hostilitie against them. As namelie, where it is saide, that he hateth both iniquitie and those that worke it, that all the thoughts, wordes and works of the wicked, euen their good actions also are abhominable vnto him: insomuch as he cannot endure the sinner to praise him, or to talke of his testament, or to prophane his name with their vnleauened lippes. The Prophet *David* saith: *Loe thine enimies (O Lord) Loe thine enimies shall perish; and all the workers of wickednesse shall be destroyed.* Also the Lord himselfe thus threatneth the wicked, thus thundreth against them, in these tearmes doth openlie defie them. *If I whet my glittering sworde, and my hand take holde on indgment, I will execute vengeance on mine enimies, and reward them*

Psal. 5. &amp; Ps. 11.

Pro. 15. E. 1.

Psal. 50.

Psal. 92.

Deut. 32. 42.



*that hate me. I will make mine arrowes, drunke with bloud, and my sworde shall eat flesh, when I beginne to take vengeance of the enemye.*

In regard of thy selfe thou offerest iniurie vnto God, whensoever thou doest sinne, in that thou doest thereby deface and mangle his liuely image, drawn by himselfe in the substance of thy soule : thou prophanest his holy Temple, which he had clensed and consecrated for himselfe, and makest the same a dunghil of vncleane dresse, a verie denne of dragons and of diuels : thou expellest him out of the iust possession which he held ouer thee as a father, and compellest him as a Iudge to iayle thee by iustice : thou dispoilest thy soule of her riches, of her robes and heauenly attire, thou woundest it euen to the centre, and doest very abhominable both deface and defile it. Thou abusest all the gifts and benefites of God to his dishonour, like vngrate and vngracious debtors, who oppugne their creditors with their own goods. For that vnderstanding which God gaue thee to meditate vpon his lawe, thou doest conuert or rather peruert to deuise how to transgresse it ; the will which God gaue thee to loue him aboue all things, and thy neighbour as thy selfe, thou doest defile with horrible hate ; the tongue which he lent thee to poure forth his praises, thou blottest with blasphemies and vglie oathes ; those hands which he framed as instruments to feede and defend the poore, doe waste their strength in crueltie and rapine ; thy whole soule and body, all the faculties of the one, all the senses and members

bers of the other, thy abilities, thy health, thy strength, thy life, which were appointed for the holie seruice of God, are wholly imployed to his dishonour.

Hereupon the scriptures conclude, that sin maketh men miserable; & that they who commit iniquitie hate their own soule: because by embracing of sinne the soule looseth; first, the grace of God, with all the vertues and consolations of the Holie Ghost, (especiallie the comfortable guest of a good conscience) which do vsually either attend or company that grace: Secondlie, it is cast out of the fauour of God; whereby it looseth, first, his protection and prouidence in matters of this life; secondlie, all expectation and right of the ioies and felicities of the life to come. And vpon the priuation of all this good, it standeth necessarielie possessed with three contrarie euils: First, that it is made subiect vnto sinne, with all the impurities and horrors (especiallie the sting of a guiltie conscience) which do vsually attend or accompany the same; secondlie, that it remaineth in this life in the power and possession of the deuill, who ordereth all the actions thereof, who directeth whatsoever it doth; thirdly, that hauing renounced Christ, and made it selfe a persecutor of him, defiling and treading vnder foote his most precious bloud, it is engrossed in the booke of perdition, and abideth in terrible expectation of iudgment and fire.

And that thou maist not, O secure soule, either meruaile or doubt, that eternal punishment should be inflicted for a temporall offence, consider further

Prover. 13. 21.

Psalm. 10.



ther, that euerie sinne is so infinitely both heinous in it selfe, and hatefull vnto God, as it is impossible for anie mortall wit, either to vtter or vnderstand. The reason heereof consisteth in two points; the one drawn from the goodnesse of God, the other from his greatnesse.

For the goodnesse of a partie, as it doth much increase the qualitie of an offence offered vnto him, so doth it cause in him an hatred of euill, answerable in proportion to it selfe: insomuch as the better anie one is, the greater is an offence committed against him, and the more doth he hate and abhorre any euil. And therefore, as God is infinitely good, so is any sin against him infinitely euill; so doth he infinitely both loue vertue and hate vice; and so will he infinitely in the end, recompence the one, and punish the other.

O vnspeakable goodnesse of God, knowen vnto vs by faith, pursued by hope, tasted by loue, possessed by glorie; O insearcheable goodnesse, which iustificeth the law of eternall punishment, for a temporall offence; then which, in the iudgement of man, nothing seemeth more strict, nothing more rigorous. For, seeing thou O Lord, art a bottomlesse depth of goodnesse, an endlesse Ocean of mercies, as thou art liberall in rewards, so art thou pittiful in reuenge: alwaies thy rewards are greater then our labours, and thy punishments alwaies lesse then our euill. Thy mercies are aboue all thy works; thou fillest all places with thy mercies: not heauen and earth onely, but hell also, which is the place of the rigour of thy iustice. For no man dareth affirme, that thou vsest not mercy towards the damned; and that their sinnes are farre  
about

*a troubled Soule.*

149

about their torments. How then may we say, that the paines of hell, both endlesse and intollerable, are not onely iust, but fauourable also, in regard of anie temporall sinne? Thy goodnesse, O Lord, is so incomprehensible, that all the torments of hell are to be esteemed a mild punishment, to him that presumeth to offend the same.

Againe, the greatnesse of an offence is esteemed, according to the greatnesse and worthinesse of the partie against whom it is committed; as the same iniurie offered to a peasant, and to a prince, standeth not in one degree, as principally of offence, so consequently of punishment. Heereupon it followeth, that seeing God is a God of vengeance<sup>a</sup>, *A great God*, <sup>a</sup>Heb. 8.30. *mightie and terrible*<sup>b</sup>; who sitteth vpon the heauens, <sup>b</sup>Deut. 10.17. & presseth the earth with his foote<sup>c</sup>: *Whose looke dri-* <sup>c</sup>Eccl. 66.1. *eth up the deptes, and whose wrath maketh the moun-* <sup>d</sup>Eccl. 8.23. *taines to melt*<sup>d</sup>. Who with a word made all things, & with the same facilitie doth gouerne, & is able again to destroy the same; who worketh all things, and is neuer distracted; who worketh alwaies, and is alwaies quiet; who is in all places and neuer moueth; who both filleth, and also incloseth all things: who sitteth in his throane of estate, enuironed with flaming chariots, and casting a swift floud of fire from his countenance; whom many millions of Angels doe attend and adore<sup>e</sup>; whose face is burning, whose lips <sup>e</sup>Dan. 7. are full of indignation, whose tongue is a deuouring fire, & whose breath is a violent floud<sup>f</sup>. Before whom <sup>f</sup>Eccl. 3.27. the starres are obscure, the Angels vncleane, all beaurie base, all strength feeble, all knowledge vaine, all goodnesse eyther imperfect or euill, all perfections

V

farre



farre more dimme then is the light of a candle in the cleare sunshine: at whose presence all powers, euen the devils stoope and tremble; vpon whose vertue and will all creatures do depend, receiuing the influence of some beames of his Maiestie, whereby they doe both act and consist, and without which they presently perish: whereupon they doe, (with a reuerence composed of ioy and of feare) both honour and serue him, in accomplishing those actions for which they were created; except onely a sinner, who emboldeneth himselfe to rebell against him. In a word; seeing hee is who he is; an infinite being, in comparison of whom all things that are haue no true being; as proceeding and depending altogether of him, who proceedeth and dependeth onely of himselfe: who onely knoweth what he is; and the more inferiour wee are vnto his Essence, the further wee are from comprehending the same; inso-much, as he that thinketh fully either to describe or praise him, shall infinitely abase his greatnesse by the one, and his glorie by the other. Seeing, Ifay, that the greatnesse of God is infinite; seeing also that euerie sinne which aduisedly we commit, is not onely a proud contempt of him, but a malicious blow set vpon his face; It followeth, that the greatnesse or guilt of euerie such sinne is also infinite; and consequently, that it deserueth infinite both hatred and reuenge; euen equall to the Maiestie that is offended.

Heereupon is grounded a iustification of manie iudgements of God in punishing of sinne, which in the sence and censure of man doe seeme, not onely  
strange

*a troubled Soule.*

151

straunge, but admirable, and almost incredible. As that for one proud thought against his Maiestie, so many millions of Angels, created with exceeding priuileges of perfection, were cast out of glorie, and irreuocably condemned to hell fire. That for eating the forbidden fruit, at the prouocation of an other, *Adam*, with all his posteritie, yea all creatures of the earth were cursed. And although many are deliuered from the guilt of that sinne, yet doth the chastisement thereof, by many temporall miseries, beat grievously vpon them. Neither would the wrath of God the Father be satisfied, for the eternall punishment of that disobedience, but by the sufferings of his onelie sonne; who although he was both innocent, and infinitely beloued, yet, when he had subiected himselfe in our flesh to his fathers iustice, he ceased not to loade him with miseries, to double many heauie blowes vpon him, vntill he laid downe his life, and surrendred his soule into his fathers hands.

And that thou maist (O my soule) most plainly perceiue, the inestimable hatred of the father against sinne, together with the liberall loue of the sonne towards thee, call to thy consideration, what sharpe and seuerer stripes, the one inflicted, the other endured; that thou maist be prouoked thereby to order thy actions, with feare of that iustice, and loue of this mercie: otherwise to assure thy selfe, that thy charge shall receiue incredible encrease, for contemning the one, and abusing the other.



*A PRAYER.*

**A**ND thou, O sweete Sauour, make claie againe with thy spitle, to annoint my eies, that I may see the sorrowes which thou diddest sustaine. Bring mee, thy vnworthie seruant, into the treasure of the true temple; that I may behold, what an offering thou hast made to thy father for mee: peraduenture I shall be stirred thereby, to offer vnto thee some two mites of praise, which thy goodnes wil vouchsafe to accept. I beseech thee, wounded Christ, guide my vnderstanding, that I may think of thee what I ought, and soften my heart, that I may feele what I doe thinke. I summon you all the thoughts of my soule, that you presently appeare, and attend my Sauour, in the greatest action that euer was in the world: for all actions are but shadowes, in regard of the crucifying of the sonne of God; and in vaine did hee suffer torments for mee, if I take not a touch of them, if I doe not vnderstand them.

O good Iesu, O the loue of my soule, open to mee thy bloodie side, that I may collect therein my dispersed desires: let mee esteeme the pouertie, the ignominie, the foolishnesse of thy crosse, before all the glorie and gaine of this mortall life, before all the wisdom and wealth that this world can afford. Let thy paines quench in mee all sensuall pleasures; Let the continuall memorie of thy sharpe and shamefull passion, restraîne my desires, from the riotous pursuit after worldly vanitie.

*a troubled Soule.*

153

O sweet Iesu, I desire nothing more in this life, then with thee to be crucified; I would not liue but to die with thee: for I would not liue, but onely in thee; and it is manifest that I liue not in thee, if thou diest without mee. Therefore O Lord Iesu, either take away my life, or worke in my soule the effects of thy death: for wherefore was I borne but to die with thee? to embrace thy naked body vpon the crosse, with the armes of all my affections? to runne into thy wounds, and there to settle my rest? this I am to endeavour, this I doe entreate, this with all the forces of my soule I will both pray for and pursue: for this I renounce all other things; for this I wil forsake my selfe. O sweete Sauour, feede me with thy flesh, inebriate me with thy blood; giue me thy wounds, O Lord, and I desire nothing else. They are my phisick, my foode, my rayment, my riches, my ornaments, my defence: they are my whole life; they onely are sufficient for me.

Gracious Lord, wherefore hidest thou thy selfe? wherefore hearest thou not thy distressed seruant? Thou camnest into the world to seeke sinners, and wilt not thou thy selfe be found? thou hast giuen thy selfe, vnto me, and for me, and shall I not be partaker of thee? Thou hast made for me the heauens, the earth, and all the riches therein contained; but who desireth these thinges at thy hand? Take them, O Lord, take them all vnto thee, and distribute them where thou thinkest meete: I haue neither neede of them, nor pleasure in them; they are not able to satisfie my soule: as the mountaines which containe mines of siluer and gold, are alwaies vnfruitfull, so



are the mindes that are set open there. I demaund of thee nothing but thy wounds, nothing but thy bloud; all things are base vntomee in regard of thy ignominious death. This is all my want, this onely doe I desire; I desire neither the plentie, nor pleasures, nor preferments of this world, but only thy wounds; my soule is desirous to enter into thy wounds, and to be refreshed with thy bloud.

What am I, O desire of my soule, that thou shouldest not admit my poore petition: I am vnworthie, I grant, to receiue any fauour from thee; but of thy goodnesse I beseech thee, doe vnto mee that fauour which thou diddest to the thiefe; that I may be crucified with thee, that I may suffer by thy side, that thy death may inseperable adhere vnto my life: that all my happinesse, all my hopes may bee fast fixed vpon thy crosse. For as it was the greatest fauour which thou couldest doe vnto vs, to giue vs thy life; so is it the next, to giue vs licence to suffer with thee.

Pro. 23. 26.

O good Iesu, what shall I returne vnto thee for this thy passion? for it is a greater benefit, that thou diddest die for mee, then that thou diddest make all creatures for mee: what recompence then shall I giue vnto thee? For I haue nothing but from thee, neither can I doe any thing without thee. O my redemption, I doe heare the crie hourly vnto mee; *Sonne giue me thy heart.* My heart, liberall Lord? Why, thou hast giuen thy selfe wholly vnto mee, and shall I returne vnto thee nothing but my heart? Ah, how gladlie would I giue it to thee; but it is so vnquiet, and so vncleane, that I dare not presume to present it before thee. But take it, O my  
loue;

*a troubled Soule.*

155

loue; take that whereof thou talkest, commaund that which thou demaundest: and as *Peter* said vnto thee, when thou diddest wash his feete, *not my feete*. <sup>Io. 13. 9.</sup> *onely, but also my head and my hands*: so, not my heart onely but all my members. Take my heart, I say, vnto thee, which thou hast bought with the deereſt bloud that euer was ſhed; ſcourge it, crucifie it, kill it and reuiue it; that it may become both willing and worthie to remaine with thee.

O King of glorie, what an honour is it to our hearts, to be both accepted and deſired of thee? who would not preferre it before all the preferment of this world? Mercifull Lord, is this all thy gaine? is this all our gift? I ſee then, that thou deſireſt nothing but our aduancement; that wee cannot giue thee any thing but it turneth to our good. Thou deſireſt not our ſubſtance, but onely our ſelues; not for any neceſſitie, but altogether for pittie; and for this thou giueſt thy ſelfe to vs againe: thou giueſt thy ſelfe wholly vnto vs, if we will giue our harts vnto thee. Certainly, if my heart were as great as the heauens, if it were worth tenne thouſand worlds, ſeeing thou, O Lord, deſireſt to haue it, it ſhall no longer abide with mee; I wil not applie it vnto any creature, but will entirely yeeld it vnto thee. O my kindred and kinde friends, O all creatures of this world, ye thieues & harlots in ſtealing away my heart from my God; depart from mee, I will not ſerue you; you are no waies able, either to comfort or content mee: take thou my heart, O Lord, and tie it to thee with the chaines of thy loue; that it may follow thee in all the paſſages which thou haſt troden for mee. Let it attend thee into the garden, before the high prielts,  
before



before *Herod*, before *Pilate*; take it vp to the crosse  
 vnto thee, put it into thy bosome through the wide  
 wound of thy side, take it with thee into thy graue;  
 that it may also arise with thee from the dead,  
 ascend with thee from sinners, and  
 reigne with thee among thy  
 Saints.

*of*





# Of the paines and punishments which Christ endured

*for sinne. And first of his agonie  
in the garden.*

( \* \* )



And omitting the basenesse of his birth, the manifold miseries of his whole life, wherein hee tooke vpon him the shawe, not onely of a sinner, but of a seruant: consider (O my soule) the time onely of his death, wherein most especiallie he manifested his loue. For as euerie naturall motion groweth more vehement towards the end, so the loue of Christ towards the true church, his spouse, and consequently towards euery soule which is in the state of grace, receiued no encrease, because it could not, (for he loued vs alwaies in the same degree wherein he loueth himselfe, and if hee could haue borne greater loue to himselfe, the same he would haue borne towards vs) but did more manifest and declare it selfe towards the end of his life: and as many kinds of fire, the more water wee

X

cast



cast vpon them, the hotter they burne; so, both the apprehension, and presence of death, were so farre either from quenching or from cooling his loue, that they gaue a more liuely light to the same. Therefore, as in all the passages of his life, from his cradle to his crosse, so most especiallie towards his death, all his doctrine was, the true rule of wisdom; milke for the weake, meate for the strong, medicine for the sicke; not too deepe for the simple, not too shallow for the wise; but as a foord, wherein the Lambe may wade, and the Elephant swim; all his actions were, the works of iustice and of mercie, examples of all vertues, but most especiallie of humilitie, the foundation of all other vertues; and of loue and pittie, whereof our miseries stood most in neede: all his cariage was, euen a pure glasse, wherein we may espie, whatsoeuer is either wanting or amisse in our behaviours; euen the booke which the Prophet saw, written both within and without; within by instruction, without by example of life: wherein wee haue, what to contemplate, what to imitate, what to admire; whereupon whosoever doth, not onely studie, but (like the Prophet) feede, he shal attaine vnto admirable both knowledge and vertue.

Ezech. 2.

When he entred then the combate of his passion in the garden of *Gethsemenie*, accompanied with those three disciples, who (not long before) had seene his glorious transfiguration vpon mount *Thabor*; to the end, that seeing in him the so different a change, they might esteeme thereby the inestimable greatness, both of the seueritie of God, and of his loue: O treasure of heauen! O light and life of the worlde! how

*a troubled soule.*

159

how was thy glorie obscured? thy strength abated? thy courage appalled? insomuch as thou diddest acknowledge to thy disciples, that thy soule was heauie vnto the death.

Forthwith thou diddest begin thy conflict with prayer, giuing example to vs, in all our enterprises to doe the like; teaching vs also, after what manner wee ought to pray. For first, in that thou diddest fall prostrate vpon the ground, thou diddest thereby instruct vs, that with all humilitie and reuerence, wee must present our selues before the maiestie of G O D; and not with gesture, either so stately or negligent, as though we did onely talke with him, and not sue vnto him. Secondly, by thy earnest praying we are instructed, with what attention & seruencie we should beate at heauen gates. Thirdly, by thy often praying, we haue example of perseuerance; vntill he that doth giue vs courage to continue, shall giue vs also grace to obtaine. Lastly, thou hast taught vs to renounce our owne will, and resigne our desires to the pleasure of G O D, whose will whosoever doth praise and approue, he is truly humble. These points, if at all times we endeavour to performe, but chiefly in the agonies of death, when the flesh panteth, and trembleth, and struggleth for life, the Angels wil assuredly come to comfort vs; and G O D will send vs strength to beare, whatsoeuer hee doth not please to remoue.

But wherefore diddest thou pray (O my Saviour) that if it were possible this cuppe might passe from thee? Diddest thou not willinglie offer thy selfe in sacrifice for sinne? Oh, desiroullie. But thou wouldest



dest giue a comfort to thy weake members, that they cast not downe their courage, in any tribulation, whensoever the flesh either murmureth or striueth against the spirit. Also thou wouldest euidently declare, that thou diddest beare the naturall weakenesse of our flesh; and that not without a most sharpe sence of griefe, thou diddest passe through the thornes of thy passion: Insomuch as at the last thou wert anguished with so great agonie, that the forces of thy blessed body were distracted, the humours disturbed, the pores opened, so that the blood trickled to the ground from euerie part therof in great abundance.

O my soule, looke nowe, both vpon thy Sauour, and vpon thy selfe: vpon thy Sauour, as vpon the true *Adam*, not cast, but come out of Paradise for thy sinnes, and labouring in a bloodie sweate, to get for thee the bread of life: vpon thy selfe, as vpon one of those, who at that time were his only tormentors. For the executioners did not then teare him with whips, they did not then presse a crowne of thornes vpon his head; it was not the nailes, not the speare which then did pierce him: but thy offences did thus afflict him, thy sinnes were the sad burthen, vnder which so grieuousslie he did sweate. For then were represented vnto him the sinnes of the whole world, both past and to come, which to him who bare so great loue and zeale to the honour of his Farher, could not but worke vnspeakeable griefe. Also hee beheld the ingratitude of many, who would not endeavour to make profit of this benefit; which was a sharper touch vnto him, then all the torments which outwardly

*a troubled Soule.*

161

outwardly he endured: euen as it is lesse grievous for a man to take paines for another, then to knowe that his paines shall not be regarded.

O my Sauour, now diddest thou bend to vndergoe thy burthen; now beganest thou to dip thy garments in blood. Thou diddest lay vpon our shoulders a light burthen, and a sweet yoake; but wee laid vpon thee so heauie a load, that none but thy selfe was able to beare. No element is heauie in his proper place; and therefore as one that diueth into the water, feeleth no weight of the water which is aboue him, so he that is plunged in the depth of his sinnes, hath no sence how heauie they are, because sinne is there in his naturall place: but sinne in thee was out of his place, it was farre aboue his proper sphere, and therefore lay most grievousslie vpon thee: for if a sinner that is sanctified is oftentimes so pressed with his owne sinnes, that he crieth out with holy *David*, *My iniquities are a sore burthen, too heauie for me to beare.* Psal. 38. How grievous was this sea of sinne vnto thee, from whom all sanctification doth flow?

O heauenle Father, what is this, that thy onelie sonne, begotten of thy substance, in this humble & heauie manner laboureth before thee? The Fathers hoped in thee, and thou diddest deliuer them, they called vpon thee, and were not confounded: wherefore then is thine onely sonne forsaken of thee? wherefore art thou so seuerer vnto him? so mercifull a Father, to so good and louing a sonne? Is not thy wrath appeased, with this miserable spectacle of him that is so deere vnto thee? this bloodie sweat, whereof euerie drop is of greater value then all the treasures



of the world, is it not a sufficient satisfaction for our finnes? a sufficient price for our redemption? O admirable Iustice! these were the light skirmishes to the maine battaile which did ensue. Thy eies, O holie Father, were bent vpon the crosse; whereto vntill thy sonne was fastned, thou wouldest not be satisfied, thou wouldest not be appeased. For so thou haddest before ordained, that death which was the curse of sinne, must also be the punishment of thy sonne: that the deuill who preuailed by a tree, should likewise by a tree be subdued.

O sweete Sauour, what a painefull purchase hast thou made? what a sharpe price hast thou payd for my redemption? howe intollerable (may I thinke) was the end of thy sufferings, whereof the entrance was so admirablie straunge? and howe cruell were those torments to be endured, which were so terrible in being expected? O my soule, let the sight of thy finnes drawe some drops of teares now from thine eies, seeing they did draw so manie drops of blood from euerie part of thy Redeemers bodie: take a little touch of that grieffe, which did lie so heauie vpon him whose power sustaineth the heauens, that it made his soule heauie vnto the death; being so deepe drowned in the nature of man, that hee seemed to forget that hee was God. Accuse thy selfe (O my soule) nay, condemne thy selfe of sencelesse dulnesse, if thou take not a deepe impression of sorrowe, both for loue to thy Sauour, and for hatred to thy finnes; the one for enduring for thy sake, the other for requiring so sharpe a remedie. Be not in this point like vnto the disciples that were with Christ, who fell in-

*a troubled Soule.*

163

to a sound and secure sleepe, whilst their Maister both watched and sweat for their redemption; like a louing Father, who laboureth oftentimes to feede his children, whilst they remaine free, both from trauaile and care. Or if I be so drowylie affected, wake me, sweete Lord, with thy heauenlie voice; and if that will not serue, pinch me then with some kinde of punishment; that I may watch and pray, least I fall into temptation.

And, O good Iesu, by this grievous agonie which seized vpon thy soule; by this terrour and trembling which wholly possessed thy holy flesh; by all the paines wherein thou wert plunged for me, detestable sinner, I most humbly beseech thee; that in the last houre of my passage frō this life, in that heauie houre, in that dangerous passage, in that cruell combate betweene life and death, when feares and distresses both innumerable and extreame, will set vpon and beset my soule; giue mee stedfast strength and confidence in thy mercie. O sweet Lord, in that houre of leauing the world doe not thou leaue mee; in that fearefull conflict, doe not thou forsake me; but send thy holy Angel to assist me, to minister comfort and courage vnto mee. Let not the temptations of the euill spirit preuaile against me; let not his force overthrow, let not his perswasions seduce me. Arme my heart with the power of thy patience, that it be not distempered or distracted with anie griefe; but that in all things my desires may be conformable to thy disposition, euen as thou diddest submit thy naturall will, to the pleasure of thy father: assuring my selfe, that the thing cannot perish which is committed in-

to



to thy charge. O my strength, I doe not sue for a sweet death, not for soft paines, not for a gentle and fauourable disease; all this I referre to thy pleasure and pittie; dispose heerein, not according to my desires, but according to the profit and necessitie of my soule: I entreate at thy hand such constant courage, such faith, such hope, such loue towards thee, that the frailtie of my flesh be not beaten downe, with a-  
 nie feare or force of death: but that I may both safely and sweetly passe, from the societie which in this life wee haue with thee by grace, to the societie which thy Saints enioy with thee in glorie.

*Amen.*

How





# Hovv hee vvas sold, *betrayed, and appre-* hended.

**B**Vt when the Sonne of God did in so high a degree both loue and value the sonnes of men, that he thought nothing painefull to himselfe, which might be profitable vnto the; how did the sonnes of men againe, either loue or value the sonne of God? They embraced euery occasion, first to slander, and afterwards to flea him: they sold him one to another for thirtie pieces of siluer.

O malicious iuiurie! so mortallie to hate the Author of life, as no means are thought too meane to bring him to his death: so vilelie to value the Lord of all creatures, as not many beastes are set at so base a price. O infinite inequalitie of affection betweene God and man! God came to saue man, and man goeth about to destroy God; God bought man with the deereſt drops of his bloud, and man ſould God for thirtie pieces of ſiluer. O

Y

good



good Iesu, the redeemer of those that were lost, the Sauior of those that are redeemed, whether did thy loue descend? Thou cammest into the world, when thou hadst no need, when we had no merit; to sanctifie it with thy iustice, to inrich it with thy grace, to instruct it with thy doctrine, to confirme it by thy example, to redeeme it with thy bloud: that as by the pride of one, who beeing but man, did aspire to be as God, we were condemned; so by the humilitie of another, who being God, became man, we should be saued. O Christ, if it was thy pittie which brought thee to his basenesse; it was thy goodnesse; if it were our praiers, it was thy gift.

Beeing sold at this price, to such cruell Merchants as desired nothing of him but his life; the traytor *Iudas* (whose feete a little before he had washed) came vnto him, attended with a bloudie band: And how willing he was to this his passion it did appeare, by his voluntary presenting himselfe vnto them; and in that he turned not away his face from the barbarous beast, who offered to kisse him. But, O Innocent Lord! what haddest thou to deale with traytors and tormentors? What courtesie betweene the Lambe and the Wolfe? What commerce betweene God and *Beliall*? Wherefore wouldest thou applie those lippes wherein was found no deceit, to the mouth that flowed with fraud and malice? Thou knewest rightwel, that mildnesse is a most forceable means, either to mollifie or conuince a malicious purpose: and therefore thou diddest not only permit  
him

*a troubled Soule.*

165

him to kisse thee, but diddest also smite his obstinate heart with this soft speech; *Friend wherefore comdest thou? Doest thou betray the Sonne of man with a kisse?* But wherefore diddest thou tearme him friend, who had betrayed thee? Euen to testifie, that although the knot of friendship was broken on his part, yet with thee it remained whole and entire; euen to reduce them againe to thy friendship, thou diddest call him friend: for could hee but haue saide with *Dauid, I haue sinned*; he should presently haue heard, *I haue forgotten thee.*

Herewith, *Behold Sampson, the Philistines are upon thee.* Whom although with thy omnipotent arme thou diddest cast to the ground, not for thy owne defence or escape, but to teach humane presumption, that it is able to do no more against thee, then it pleaseth thee to permit; yet did they not thereby cease to assault thee. Neither diddest thou for this cause cease to shew thy mildnesse & mercie; thy lippes were like the lillies; thy fingers did still drop pure myrrh: thou diddest both repress and reprove the force which was vsed in thy defence; thou diddest also heale the harme which thy enemies had receiued. O cursed crueltie! cursed becoule obstinate, cruell because vniust; which neither the power of a miracle was able to astonish, nor the kindnesse of a benefit could any deale appease: but they proceeded notwithstanding to laye sacriligious hands vpon thee, as vpon a malefactor; to binde thy holy hands, which had wrought so many miracles amongst

Y 2.

them,



them; with rough and knottie cordes; and (thy disciples either forsaking thee, or following all of) to leade thee away in a farre more opprobrious manner, then the arke of the testament was taken and caried away by the vncircumcised Philistians.

1. Sam. 4. 18.

But what folly is this, O ye Iewes; yea, how far is it beyond all follie, to carry him with bands of men, who went to die of his free accorde? Into whose braine could it sinke, that he would breake awaie, whoe did voluntarilie present himselfe vnto you? He that had power to giue life to the dead, could he not haue kept himselfe in life? He that deliuered others from deuils, could he not haue deliuered himselfe from you? Assure your selues, such is the infinite charitie wherewith he goeth to the crosse, to appease the wrath of his father, and redeeme the sinnes of the world, that you should haue more to doe to keepe him in life, then you take vpon you to carie him to his death; he hath farre greater both care and hast to redeeme you, then you can possiblie haue to murder him. His father hauing giuen, and he accepted the sentence of death, do not feare either rescue or escape; because he goeth thereto, not driuen by force, but drawen by his obedience and loue. There is no man that feares death, but he whom death is able to kill; but death had no such power ouer the Sonne of God, who did voluntarily laie downe his soule, euen when he would himselfe. O sencelesse Iewes; he that is to burie so many figures, to fulfill so many prophecies, to accomplish so great a businessse

finesse as the redemption of the whole world; how is it possible that he should runne from you?

O good Iesu, what base abuse was here offered vnto thee? Certainly if it had not bin the wil of thy Father and of thy selfe, it had bin better that mankind should haue rotted in their own corruption, then that thou, the infinite vertue, the perfect felicitie, the true glorie, the eternal word and wisdom of the father, shouldest haue bin so vilelie violated by them: but since it was thy pleasure, and because in this work especially thou wouldest manifest thy loue, it is our part to accept it with a thankfull mind, and with reuerence both to loue and praise thee for the same.

Let vs lift vp our voices then in all places; let all creatures, be summoned to giue thanks vnto thee, for this exceeding benefit. Lord, thou hast pittied the basenesse of our condition; thou diddest descend into our distresse, and thereby exalt vs to thine owne estate. O admirable dispensation of grace! thou hast powred forth thy treasures without measure vpon vs: thou hast left nothing worth the wondering, after that a creature so vile by nature, so abhominable by sinne, was by this meanes exalted aboue the heauens, and ioined vnto thee. What shame could be added vnto him, who was ioined to vs? what glory can be added vnto him, who is ioined vnto thee?

Thou wert seated in thy maiestie, environed with Angels, hearing the sweet harmonie of thy owne praise, doing wonderfull things, in heauen, and in earth, and al deepe places: we lie in the mire



of our miseries, voide of the porest comforts of calamitie, either helpeles pittie, or vaine hope. Thou diddest bow the heauens and come downe, not by changing place, but by manifesting thy selfe in thy holy humanitie. Thou, who wert admirable in heauen, becammest miserable and contemptible vpon earth; thou didst change the name of maiesty, into the name of mercy; thou diddest couer thy selfe with the sackcloth of our mortalitie, and diddest enter into the puddle of perdition, wherein we did both willinglie wallow, and necessarilie sticke, receiuing not one spot of soile vpon thee. Thou diddest stretch forth thy hand to the worke of thy hands; thou diddest draw vs forth; thou diddest clense, thou diddest cloath, thou diddest comfort, and thou diddest confirme vs: thou diddest reach forth thy hand by thy blessed birth; thou diddest draw vs forth by thy doctrine; thou diddest clense vs by thy death; thou diddest cloath vs by thy resurrection; thou diddest comfort vs by thy ascension; and thou diddest confirme vs by sendiug the ~~Holie~~ Ghost. The heauens, the earth, and all creatures praise thee, O Lord, for thou wouldest needes loue vs, not ignorant how deere this loue would cost thee: In all thy works thou wouldest more bee our, then thou wouldest be thine owne; thou hast taken the burthen of our miseries vpon thee, & laide the benefite of thy merits vpon vs. Thou hast heard the cries of the poore, and cammest from the high tower of thy strength into the dungeon of this world, to deliuer them from their distresse, & to restore them both to the  
innocencie

*a troubled Soule*

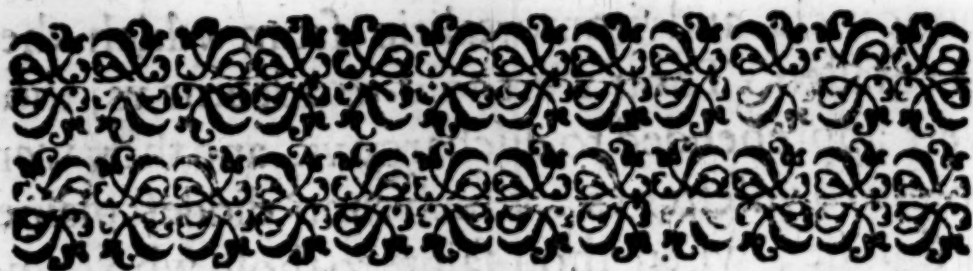
169

Innocencie and immortalitie from which they  
 were fallen. Thou wert sold to redeeme vs, thou  
 wert apprehended to discharge vs, and thou wert  
 bound to vnfetter vs : which thou diddest plaine-  
 ly signifie, when thou saidst to those who came  
 to take thee ; *I saide vnto you, that I am hee ;* 10. 18. 2.  
*therefore if ye seeke mee, let these goe*  
*their way.*

How







How he vvas caried before  
*Annas*, before *Caiphas*, before *Pi-*  
*late*, before *Herode*, and last-  
*lie* , before *Pilate* a-  
 gaine.



Irst, they led him before *An-*  
*nas*, the father in law of *Cai-*  
*phas*, the high Priest, before  
 whom he receiued a blow on  
 the face: and was notwithstanding so far, either from reuen-  
 ging, or from reuiling, that he  
 was ready rather to haue turned the other cheeke.  
 Which patience if thou obseruest (O my soule)  
 together with all his behauiors in the other passa-  
 ges of his passion, thou shalt therein finde a per-  
 fect cure for all thy imperfections, a straight rule  
 to direct thee in all the cariages of this life. For as  
 it had bin vnprofitable, to know how to walke, if  
 we had bin still deteined in prison; so had it not  
 bin sufficient for vs to haue bin set free, if we had  
 not receiued directions for our waie; if going  
 blindfold with ignorance, the first that should haue  
 met

*a troubled Soule.*

173

met vs, might haue carried vs backe to prison againe. To this end, he hath not onely pointed out our path, but hath troden euerie steppe before vs; he hath giuen vs instructions by many other, but none were euer sufficient for example but himselfe.

From *Annas* they led him vnto *Caiphas*, where innocencie was arreigned, truth accused, and Iustice condemned. And then like mad dogs, more fiercely they assault and insult vpon him; some casting on his face the scourings of their filthie mouthes, others striuing who might strike him: and with a wanton and merrie malice, aggrauating iniurie with scorne, they couer his eies, and bid him areade, who it was that did smite him. And so great pleasure they tooke in this kind bot'h of tormenting his bodie, and vexing his soule, that they would not suffer him to take anie rest; but vsed this despite for their disport, to passe away the dulnesse of all that night.

O gracious countenance, which fillest the heauens with glorie, which the Angels with ioy and rauishment doe desire to behold, O perfect image of the father, how deeplie was thy beautie, thy Maiestie ouercrowded with disgrace? And couldest thou hold thy hands, O mightie Lord? Why, they were bound: but couldest thou also hold thy tongue? or were the hands of thine Angels bound? haddest thou no reuenge either to work or to threaten? diddest thou not at the least complaine? O infinite humilitie: O sweet Lord, is it possible that there should remaine in the world anie footsteps of pride, after this admirable example of patience? O earth and ashes; thy God did with deepe silence indure all these indignities;

Z

and



and thou stirrest, thou starest, thou turmoilest thy selfe (good man) and tormentest others, vpon the least touch of thy reputation. Thy God did pray for those who thus blasphemed him; and thou disdainest to speake, or once to looke vpon a man, who hath offered to thee a light disgrace. Thy God would be esteemed a sinner, when he was pure from anie soile of sin; but thou being a detestable sinner, doest straine to be esteemed righteous. Thy God was abased beneath the most vile villaines vpon earth; but thou wouldest be aduanced aboue all men; yea, aboue the Angels; yea, God himselfe. Ah proud flesh, thou canst not swell so high, but vengeance wil sit aboue thee; thou canst not lift vp thy selfe so loftie, but Gods hand will ding thee downe: God and pride could not dwel together in one heauen; much lesse can they harbour in one heart.

Certainly, if thou knewest, O my soule, the value of this high vertue humilitie, thou wouldest abandon the whole world to attaine it. Desirest thou to receiue mercie? humilitie will helpe thee, as it did the Publican: wilt thou haue thy part in the grace of the Gospell? The Lord saith, that hee was sent to preach it to the poore<sup>a</sup>: It is hid from the wise, and reueiled vnto little ones<sup>b</sup>, wilt thou haue thy prayers heard? *The prayer of the humble shall pierce the clouds, and will not depart untill the highest regard it*<sup>c</sup>. Desirest thou glorie and long life to enioy it? They are the rewards of humilitie<sup>d</sup>. Wilt thou liue vnder the protection of God, and participate of his graces? *The Lord preserueth the lowly*<sup>e</sup>, *and giueth grace to the humble*<sup>f</sup>: For as waters do run to the low grounds,

fo

*a troubled Soule.*

175

so the graces of God doe flow to the humble hearts. In a word, art thou desirous to enter the kingdome of God? thou must then humble thy selfe as a little child g. For heauen is like a stately Pallace, with a low doore, whereinto no man can enter except hee g Math. 18.4. stoupe. But take heed, O my soule, that thou deceiue not thy selfe with the counterfeite of humilitie, with the outward shew and shadow thereof. It is an easie thing to goe in base attire, to salute submisslie, to kisse the hand, to embrace the knee, to cast downe the countenance, to speak with a weake broken voice, to sigh often and deepe, to crie and confesse at euery word, that thou art a miserable sinner: many will performe these points in order, but vpon a light disgrace all their humilitie is turned into wild furie. It is but a base pride which is shrowded vnder the signes of humilitie: and vices doe become more vile, when they are ouercast with a countenance of vertue. Take especiall heed also of the temptations of pride, which of all other are most slie and daungerous, and hardest to be knowen. Temptations of other vices are somewhat open and plaine; but pride creepeth craftily, as it were with wollen feet, flattering a man, and perswading him, that for manie causes much respect is due vnto him; which a man blinded with selfe-loue doth easily belecue, and therupon openeth his mouth to draw in that spirit, whereby the glorious Angels were turned into monstrous deuils. But he that is truly humble, will say with the Apostle: *He that thinketh himselfe to be something when hee is nothing, deceiueth himselfe.* Gal. 5.3.

O sweet Sauour, I most humbly beseech thee,

Z 2

by



by all thy mercies, and by all the miseries which thou diddest sustaine, euen for their sakes who did thus villanously both blaspheme and torment thee, cast back thine eies vpon mee, as thou diddest vpon *Peter*, when in these extremities he did forswear thee; that silent looke, which is full of vertue, not onely to be vnderstood, but also to worke: euen those eies which doe open our eies, and cause vs to awake out of the sleepe of securitie; which thou castest vpon vs so often, as we are truly touched with sorrow for our sins: & grant, that this spitting vpon thy face may quench in me all fire passions; that these blowes which were dealt vpon thee, may beat downe my presumption and pride. Grant, I say, that thy abasement may abate in mee all high swelling and raging desires; that thy patience, thy silence, thy humilitie, which was sufficient to assuage the wrath of thy father against sinners, may suffice also to assuage and alter, my vaine both angrie and haughtie affections. Grant, O gracious Lord, that, as thou casting vpon mee from thy high heauens the eies of thy pittie, the streames of thy graces doe flow into my soule, so I, beholding thee with true humilitie & reuerence from the earth, may readily receiue the beames of that light; euen as the starres, by beholding the Sunne, receiue both light and vertue from it. That these eies being the conduits, whereby thy mercies are deriued into our soules, I may neuer cease to set them vpon thee; but as all inferiour things depend vpon the influence of the celestiall and superiour bodies, so my spirit may wholly depend vpon thee, and receiue by that influence, both the light and lawe of all my life.

This

*a troubled Soule.*

177

This vnquiet night being scarce ended indeed, they led him to *Pilate*, the Romane president of that prouince; but when *Pilate* vnderstood that hee was borne in Galile, which pertained to the iurisdiction of *Herod* the Tetrarch, he sent him vnto *Herod*, who at that time also was abiding at *Hierusalem*. Now *Herod* had beene desirous of a long season to see Iesus, because of the admirable report which ranne of him; wherupon he was then ioyfull of his coming, hoping to haue seene him wrought some miracles. So he questioned him concerning manie things; but because he enquired vpon vaine curiositie; and with no true intent or end, Christ answered him nothing; according to that which Saint *James* saith: *Ye aske* Iam. 4. *and ye doe not receiue, because ye aske amisse.*

Heereupon *Herod* with all his graue counsailors, and gallant courtiers, interpreting this silence for simplicitie, did openly contemne him; and for plaine declaration, not of his innocencie, but of his simplicitie, they arrayed him in a white garment, and sent him backe againe to *Pilate*. That hee who had beene taken before, for a man of euill behauiour; and namely, a glutton, a drinker of wine, and a companion of sinners<sup>a</sup>; a stirrer of sedition<sup>b</sup>. A blasphemer<sup>c</sup>; a forcerer<sup>d</sup>; possessed with a deuill<sup>e</sup>; should then also passe for a passing simple man.

<sup>a</sup> Math. 11. 19.<sup>b</sup> Luke. 23. 2.<sup>c</sup> Mark. 27.<sup>d</sup> Math. 12. 24.<sup>e</sup> Ioh. 8. 48.

O true comfort of all afflictions, whether by publicke iniustice, or by priuate iniuries. Learne, O my soule, learne by these exemplarie instructions of thy master, to make smal account of the iudgements and estimations of this world; and leaue off ambitiously to affect the vaine breath of humane praise, which is



Ioh. 8. 50.  
Math. 20. 22.

like to an Eccho ; a meere sounde without anie substance : and in whose voice a man is in that degree either good or bad, wherein he is esteemed a friend or a foe. Christ had professed before, that he sought not his owne praise ; and told them who affected glorie, that they sought they knew not what : to whose glorie it was, that he neither desired nor accepted the glorie of the world ; looking with no other eie vpon the glosse thereof, then phisitions doe vpon the vlcers and diseases of their patients.

From hence thou maiest draw both diuine and moral comforts, in all the miseries that either malice or vnkindnesse can lay vpon thee. Diuine, for that no greater reproch can be offered vnto thee, then was offered, not only to thy master, but to thy maker for thy sake : morall, for that thou seest how foolish, yea how frantick & false the opiniōs of men are ; prone alwaies to iudge, well of the wicked, and hardly of the good.

Behold heere, vertue is accounted vice ; truth, blasphemie ; and wisdom folliē : behold, the peacemaker of the world is iudged a seditious person ; the fulfiller of the law, a breaker of the law ; our Sauour, a sinner ; our God, a deuill . O poore and troubled man, wherefore doest thou weaklie waile for any iniurie or abuse that is offered vnto thee ? God handleth thee no otherwise in this world, then he handled his onely sonne ; who hath begunne to thee this bitter potion, not onely taking assay thereof, but drinking to thee a full draught : and it is not onely a comfort, but a glorie, to be a partner and fellow sufferer with Christ ; who delighteth also to see in vs, some representation of himselfe . Dogs doe not barke at those

*a troubled Soule.*

179

those whom they know, and with whom they are familiar, but against strangers they vsuallie barke; not alwaies for anie hurt which they feele or feare, but commonlie by nature or vpon euill custome. How then canst thou be a stranger to the world, if it doth not molest thee, if it detracteth not from thee? How art thou a member of Christ, if thou wilt not participate with him of the iniuries and persecutions of this life? How canst thou be accounted a friend vnto him, if, seeing him so miserablie handled by the world, thou wilt notwithstanding loue and embrace it; thou wilt vouchsafe to be either kindlie or honorable vsed of it.

Behold also how vainely variable the opinions of men are; constant onelie in vnconstancie, and persisting in nothing but in change: They who cried, *Hosanna in the highest*, doe in short time after crie; *Let him be crucified*: they who saluted him king of Israell, doe presentlie professe that they haue no king but *Cesar*: they who met him with Olive branches, doe now present him with swords and staues: they who had spread their garments before him, now dispoyle him of his owne garments: finallie, they who worshipped him for the sonne of God, within a few daies did account him worse then *Barrabas*. Who therefore wil esteeme the base breath of this mutable monster for true glorie? who will credit the iudgement? who will trust the affection thereof? who will be so base as to fawne thereon, for a few crummes of credit? who will make himselfe so slavish, to vnder-take all paines to please it? to loose all libertie, rather then to loose the liking thereof? being more careful in casting what the world will say of him, then  
what



what God will say to him when the world shall be at an end.

And yet did not our Sauour heereat once change his cheere, not cast downe his countenance, not let fall anie either intemperate, or submisſe, or otherwise vnſeemely word; but remained like a firme rocke, which turneth all the waues into froath that beat vpon it. And as the bodie of a man abideth at a ſtay, although his ſhadow be at one time long, and at another ſhort; ſo he retained the ſame conſtant courage, both in the ſweet gale of the applauſe of men, and in the bitter blaſts of their opprobrious outrage: expreſſing ſtill a modeſtie in the one, and a grauitie in the other. Trees well rooted do beare all ſtormes; the wind toſſeth not the wheat but the chaffe: and vaine either honour or infamie moueth no man, that is not either light or weake.

Heereby we are further taught, that the buſineſſe of Gods glorie, and of the health of mens ſoules, how ſoeuer baſe and ignominious it ſeemeth, muſt be reſolutely both vndertaken and performed by vs, although we be princes and potentates of the earth: for to ſerue God is truly to reigne.

How

a troubled soule.

181



# HOW HEE VVAS scourged.



**N**ow *Pilat* perceiuing that it was onely vpon a mad malice, that the Iewes did thus violentlie prosecute Iesus; and supposing that partlie by respite, and partly by seueritie, the heate of their hate might be appeased; he determined to lay vpon him so sharpe a punishment, as might suffice to satisfie their cruell desires. Heereupon, he commaunded that Iesus should be scourged; a punishment which for the seueritie, was appointed by *Moses* for malefactors, according to the qualitie of their offence; yet with limitation, that it should not excede fourtie stripes: and for the infamie thereof, the Romaines did exempt their Citizens from it. Forthwith the tormentours did strip him out of his garments, and charge vpon him with such bloudie blowes, as if hee had beene both the greatest offender, and the basest slaue in the world.

Deut. 25. 3.

Act. 22. 25.

Aa

Behold



Behold now, O my soule, what a butcherie thy Sauour hath suffered for thy sake; behold him dispoiled of his garments, who cloatheth the heauens with clouds, adorneth the fields with flowers, giueth raiment to euery liuing creature; apparrelleth his Saints with righteousness and glorie. Behold him torne with whips, whose seruants were wont in his name to scourge the deuils: hauing no man on his part, either with hand to helpe, or with heart to pittie him. And where was thy beautie become? Where was then thy glorie? O true *Sampson*, who hath cut the haire of thy strength? Who hath bound thy hands and thy feete, and deliuered thee to the power of the Philistims? Certainly, it was onely the loue of *Dalila*; onely the loue of thy Church did cause this calamitie: the desire which thou haddest to wash her with thy blood, hath deliuered thee to the power and pleasure of thine enemies.

O ye Saints of God, if euer you are rauished and transported from your bodilie senses, by contemplation of heauenlie thinges, let it be at this exceeding goodnes and loue of Christ, in being thus humbled and tormented for miserable men. This hath made the wise men of the world to esteeme the doctrine of the Gospell, not onely follie, but extreame madnesse. For they esteeme it follie when they heare, that riches is in pouertie, ioy in teares, libertie in subiection, in humilitie glorie, in mortification peace, in the crosse a Kingdome, in renouncing all thinges, the dominion of all thinges; but when they heare that the diuine substance, most glorious, most pure, would thus be abased and iniured by men, they

## a troubled soule.

183

they esteeme it a point of meere madnesse.

O all ye powers of the world, let this astonish you, that GOD would vouchsafe to doe that for men, which they themselves should esteeme madnesse. And you wise men of this world, you knowe right well, you haue often both obserued and said, that maiestic and loue are scarce compatible. Lay aside your wisdom then, and looke into his loue. Hee hath planted a vineyard in this world, and beareth so great loue towards it, that he is (as it were) inebriated thereby, and put, in a manner, euen from himselfe. But laugh not (O ye wise men) heereat, as *Cham* did at the nakednes of his Father; least he cast vpon you a cruell curse.

And thou, O my soule, what sayest thou? what thinkest thou? where are thy teares, O drie soule, to bath those bruses which thy Sauour in loue did suffer to heale thee? where is thy sorrow? where is thy detestation of thy sinnes, which were the procurers of all this punishment? For certaine it is, that thy sinnes, not onely did then, but doe so often torment him, as thou doest commit them: euen as the Apostle hath said; *Hee that sinneth, crucifieth the sonne of God, and maketh a mocke of him: he that breaketh the law of Christ by wilfull sinne, treadeth the sonne of God under his feete, polluteth the blood of the newe Testament, and reproacheth the holy Ghost.* Heb. 6. 5.  
Heb. 10.

Whensoeuer therefore thou art about to consent to any sinne, present vnto thy selfe the forme of thy Sauour, vnder the hands of the cruell souldiers, wholly imbrued in his owne bloud; not desperately raging, not weakelic wayling, but in this milde



manner, partlie exhorting, and partlie intreating thee.

Friend, thou hast often heard how I haue loued thee; If words beare no weight to assure thee heereof, behold effects: behold mee desirous, so abundantlie to satisfie the Iustice of my Father, for thine offences, that I haue shut from my selfe all meanes, either of helpe to withstand, or of comfort to mitigate these extremities; which notwithstanding are much lesse then my loue hath made mee desirous to suffer for thy sake, in case the iustice of my Father had so required. See heere this my loue registred with my blood: listen how euery lash, both giueth a liuelie testimonie thereof, and perswadeth, yea beseecheth thee with an heauenlie voice, to loue me againe. But if thou wilt not afford mee this kinde affection, let mee at the least (I pray thee) obtaine so much pittie at thy handes, to forbear thy sinnes, which doe not onely renue, but very much increase my smart: for certaine it is, that thy offences doe daile torment mee, and that these souldiers should neuer haue had any power to touch mee, had not thy sinnes enabled them thereunto.

Sweete Iesus, with reuerence I kisse thy blessed stripes, and doe thankfullie both acknowledge and embrace thy loue; most earnestlie entreating thee, so to kindle, so to enflame thy loue also within mee, that it may melt the frozen moisture of my hart into teares, both in compassion of thy sufferings, and in sorrow for my sinnes which drewe them vpon thee. Oh, howe happie am I that haue so louing a Lord; what can I neede? what neede I feare? Oh, howe  
cruell

*a troubled Soule.*

185

cruell am I; if I will cominit any fact which doth not onely displease, but dishonour and torment him? What pittie shouldest thou haue in punishing mee, if I haue none in offending thee? There was no greater mercie then to cast such loue vpon vs: there is no greater miserie then not to acknowledge, and in some degree of dutie to answere the same.

O loue, more strong then death; death subdueth all worldlie things, and yet thou subduest death; thou triumphest ouer all power, either by resisting, or by enduring. Thou art the bush which did burne, but not consume; thou art the most perfect adamant, which will wearie all armes, which will breake all hammers before it will yeeld; thou madest the Apostle say; *Nothing shall seperate vs from the loue of Christ; in all things wee are more then conquerours through him who loueth vs.* Cant. 8. 6. Exod. 3. Rom. 8.

Death subdueth all worldly things; but thou hast subdued him who hath ouercome death, and made him subiect vnto thy yoake. For what drewe him downe from heauen, into the mire of miseries? what made him a scorne of men? wherefore did hee fast, weepe, labour and watch? wherefore liued hee both in pouertie and contempt? wherefore endured hee both an ignominious and painfull death, but for the loue of our redemption? O inuincible vertue, who hast ouercome the Lord of all things, wilt thou not ouercome a weake man? shall my heart onely be able to resist the force of thy fire? O sweet tyrant, with what soft flatterings doest thou enforce men to great attempts, without any feeling of difficultie, without anie feare of daunger, being caried with delight to



that which they desire; which delight in going forward, drowneth all griefe of labour through which they wrestle. Nothing is therefore so sweet as loue, nothing so strong; nothing maketh men more cruell, nothing more compassionate. It is strong in obtaining, it is sweet in enioying; it maketh men cruell to themselves, & compassionate to him whom they doe loue.

And it is meete that wee should liue in subiection of loue; for whatsoever is contained in the scriptures, either is loue, or pertaineth vnto loue: and nothing is so precious as a soule that loueth, but onelie God who giueth loue. Loue is the Queene of all vertues. It is the end of all the commaundements and counsailes of God; yea, all creatures are made seruiceable vnto man for this end. It is the soule, life and perfection of other vertues; the stone, which turneth all that it toucheth into golde; the stampe which maketh all our coine currant with God; inso-much as if we loue, wee may doe what wee will, for whatsoever is done in loue, God doth accept: yea, by louing the good actions of other men (by reason of the communitie of the Church) wee make them our owne. It is a sword to cut in sunder the sinewes of all vices; and a spurre to stirre vs vp to all vertuous atchieuements. It is the certaine measure, as well of perfection which the iust haue in this life, as of glorie which they shall haue in the life to come: *If I haue not loue* (saith S. Paule) *I am nothing*; for God wil giue vnto euerie man according to the proportion wherein hee offereth himselfe vnto him by loue. Lastly, it vniteth vs vnto G O D; for loue is a  
meane,

*a troubled Soule.*

187

meane, which knitteth two extreames, the lower and that which is loued, into one. Doe wee loue the earth? we are earth: doe we loue God? what shall I say? we are combined with God. Yet this vnion is not naturall, but spirituall; not transforming the nature of man, but changing his affections, & whole manner of life; that as the shadowe followeth the bodie, so the will of man adhæreth to the will of God, louing and hating as he doth prescribe; without any respect vnto himselfe, but onely to the honour of God. For as iron cast into the fire, taketh the nature of fire, and yet ceaseth not to remaine iron; so hee that burneth in the loue of God, is partaker of the puritie & sanctitie of God, & yet abideth still man.

O loue, the roote of all vertues; the daughter of grace, the mother of sanctitie, the mistresse of truth; the glasse of religion, the ballance of reward, the marriage garment, the key of paradise; the strength of those that fight, the crowne of those that conquer; the felicitie of Saints, the ioy of Angels, the terrour of deuils. Without thee, faith is dead; hope, a vaine presuming; holinesse, hypocrisie; zeale, furie: with thee a man standeth, in prosperities humble, in aduersities secure, in hard passions strong, in good works cheerefull, in temptations safe. Are we poore, & able to giue little? are we either ignorant or weake, and able to doe little? let vs loue much, and that will be a supplie vnto both: for he that loueth, is of abilitie to doe much; and hee giueth much who giueth himselfe.

Is it not meete therefore that wee sell all that wee haue to purchase this pearle? can any thing be too  
deere



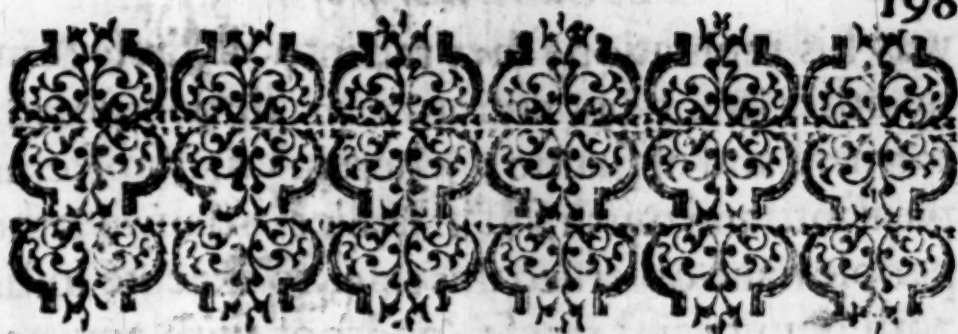
2. Io. 4.

deere to giue? can any thing be too hard to suffer, that we may obtaine it? Is it a small matter that it is said; *God is loue*: Is it a small matter to dwell in God, and to haue God dwell in vs? *God is loue*: what more precious? *He that dwelleth in loue, dwelleth in God*; what more secure? *And God in him*: what more glorious? It is not said, God is humilitie, God is patience, God is obedience, but, *God is loue*: all other vertues are the gifts and graces of God; but loue is said to be God himselfe.

O diuine vertue, so often, so greatly, but neuer enough commended; O sacred loue, which alwaies burnest in the bosome of God; I cannot value thee to thy worth, I haue nothing in me that is a fit price for thee: but I will giue for thee all that I haue; all my delights, all my desires; I will leaue all for his loue; who hath left his kingdome and throane for loue towards me. And when I shal haue giuen all, I shal thinke that I haue giuen nothing; for thou wilt more sweetly refresh, more abundantly satisfie, more assuredlie defend me, then all that I am able to giue.

How





Hovv hee vvas crovvned  
*with thornes, cloathed in purple,*  
 openly scorned and presen-  
*ted to the Iewes.*

(::)



Hen the Souldiers had thus  
 scourged our Sauour, they  
 brought him into the cōmon  
 hall, and there againe they  
 stripped him, and put vppon  
 him a purple roabe, and pres-  
 sed vpon his head (and a verie  
 senceible & tender part, which the whips before had  
 passed ouer) a crowne of sharpe thornes, and put  
 a reede in his hand, in stead of a scepter, and scorn-  
 fullie bowing themselues, saluted him King of the  
 Iewes, and spat vpon him, and tooke the reede  
 which he held in his hand, and smote him there-  
 with vppon the head. By which actions, it ap-  
 peareth, that they were more desirous to take a-  
 way his reputation, then to take away his life; for  
 they sought but onely the ordinarie torment of  
 the crosse; to take away his life, but to take a-

Bb

way



way his reputation, they ran into all these & many other strange inuentions, equallie composed of torment and of shame; wherein crueltie seemed pleasant, and mirth full of malice. Many heathen people haue obserued this rule, to execute Iustice with grauity and griefe, and not with any light either ieastructures or ieastructures, to moue suspition, of taking pleasure, in taking punishment; not with any extraordinarie seueritie to make shew of priuate reuenge. But it was not sufficient for these sauages to crucifie Iesus, except they did it both with derision and despight; their malicious mindes must of necessitie be satisfied, as well with his shame, as with his bloud, & that after a very vnusual manner. For when was purple before that time vsed for dishonor? who euer, vntil that day, had been crowned with thorns? The purple reached but to a scorne, but the thorns went further; for, how many thorns did pierce his flesh, so many streames of bloud issued from him. It was not by chaunce and aduventure, that he was cloathed in purple, and therein mocked; but as the Holy-Ghost made *Caiphas* to say, *It is expedient that one should die*; and likewise *Pilate, what I haue written I haue written*; so it made the Souldiers to scorne him in a purple garment, in token, that whatsoever they did to his reproach, should follow to his honour and praise. Neither was it without a misterie, that they set vpon his head a crowne of thornes. For God had cursed the earth because of the transgression of *Adam*, to bring forth thornes and briars vnto vs; this curse hath our Sauour taken vpon him; the points of these

*a troubled Soule.*

191

these thornes are broken in his flesh ; now are all things blessed, all things reconciled, all things both healed and hallowed with his bloud

O my Sauior, how largelie diddest thou satisfie the lieuetenant *Pilate*, for remaining one night in his house, by sprinkling euery part thereof wherein thou cammest with thy blessed bloud? O cruell souldiers, doe you know either what you doe, or whom you haue in hand; assure your selues you see not that which in him appeareth ; and hereafter will more appeare then now doth. For as in vs that which we presume, is more then that whereof wee are worthie ; so in the Sonne of God, that which he hid of his goodnesse, was more then that which he shewed to the world.

But as the Souldiers in tormenting thy Sauour, combined sport with spight, so thou, O my soule, so often as thou thinkest thereon; doe it iointly both with ioie and with griefe : with ioie, for the benefit which thereby thou hast receiued; with griefe, for the miseries which he did endure : with ioie, for his exceeding loue towards thee, in that he was rather desirous then content, to endure so base both infamies and paines for thy sake ; with griefe, for the grienousnesse of thy sinnes, which prouoked the iustice of GOD to so great seueritie.

Woe is me, alas, wretch that I am, how doe my sinnes defile my owne soule : seeing they haue, so defiled the pure glasse of the maiestie of the Father, so troubled the cleere fountaine of all beautie and delight? O Sonne of iustice, O light of thy

Bb 2.

Fathers



El. 63. 2.

Fathers glorie, wherefore wert thou content, to receiue the filthinesse and deformities of my soule, and to endure the paines which my sinnes did deserue? *Wherefore is thy apparrell red, and thy garments like him that treadeth in the wine presse?* Were it not fitter that offenders should suffer for their deserts, then that thou (O innocent Lord) shouldest thus be torne with torments for them? had it not beene fitter that this filthinesse should haue remained vppon his owne dunghill, then to be cast vppon thee, the puritie of all beautie and glorie?

What loue mooued thee to haue so great care of mee, that thou wert vtterlie carelesse of thy selfe; to bee so desirous of the cleannesse of my soule, that thou wouldest be thus defiled to bestow it on mee? O my Sauour, what am I in respect of thee? What am I to thee, but trouble, torment, death? What art thou to mee, but rest, pleasure, life? If therefore thou louest mee, who am so grievous vnto thee, wherefore doe I not loue thee who art my saluation? wherefore am I not prouoked to abstaine from sinne, to cast out all vncleane desires which are so many thornes to thy blessed bodie; to despise the vaine braueries of the world, which were heere applied to despise thee; to put my whole affiance in thee, who thus hast loued me, and with chaines of perpetuall dutie to linke my selfe most stronglie to thee?

O my redeemer, receaue me thy weake and unworthy seruant, to yeelde vnto thee both obedience and praise; shut me not from thee, whom  
thou

*a troubled Soule*

163

thou hast created for thy selfe; whom by thy selfe thou hast redemed. I am thine, O my God, I desire to bee thine; I doe and will resolute to bee thine; I will not deliuer the keies of thy riches to any other then to thy selfe; I will not beare fruite to any but to thee, who hast planted, and doest continuallie both water and purge mee. The branches of this vine, which are the faculties of my soule, shall bring forth flowers vnto thee, namelie, good desires; they shall bring forth fruit vnto thee, euen my words and my workes: mine eyes shall regard thee, my tongue shall praise thee, my feete shall follow thee, my hands shall serue thee; my vnderstanding shall alwaies contemplate vpon thee, my memorie shall neuer let thee goe, my will shall delight onelie in thee, my soule shall be enfolded in the flames of thy loue. This is the fruit which thy vine must yeelde; this is the profit which thou doest expect. Enuiron it, O Lord, with fire walles, shut all the gates thereof. *set the Cherubims* to keepe the way that nothing may enter but thy selfe. I pray you, all the creatures of this world, and if you will not be entreated, I doe adiure you, in the vertue of obedience to our common Lord; come not neere, trample not within this garden, touch not anie thing that groweth therein; all is the Lordes, I will reserue all to serue him; you shall be meere strangers vnto mee; I abandon all creatures for the loue of him, who hath abandoned his kingdome for loue towards mee. For to this end I was created; and I can yeeld him no other recompence for all his sufferings, but to loue on-



lie, and alwaies to praise him.

Blessed art thou, O most mercifull and mighty Lord, the comfort of my life, the light of my eies, the port of my desires; all thy Angels and Saints, all thy creatures for euer praise thee: for that by the merit of thine vnspeakeable charitie and humilitie, which bowed thy backe to vndergoe the miseries due to vs for our sinnes, thou hast not onlie freed vs from all our euill, but participated thy heauenly graces vnto vs. Thou diddest cast no trauell vpon thy selfe, whereof thou diddest not first vnburthen vs; and further, in taking vpon thee our flesh, thou hast giuen vs thy spirit; in taking vpon thee our sins; thou hast giuen vs thy righteousness; in taking vpon thee our death, thou hast giuen vs thy life: in taking vpon thee the punishment which we did deserue, thou hast giuen vs the glorie which thou diddest possesse; in making thy selfe like vnto vs, thou hast made vs in the sight of thy Father, after a sort, and in our degree, like vnto thee. So that all thy paines are our preferments, thy dishonour our glorie, thy pouertie our riches, thy miseries our merits, thy sufferings our satisfaction: thy reproches make vs without blame, thy bands free vs, thy stripes heale vs, thy sorrowes comfort vs, thy trauailes refresh vs, thy condemnation iustificieth vs, thy death reduceth vs to life.

Nowe, when *Pilate* sawe that Iesus was in so pittifull a plight, that he supposed the sight of him sufficient to breake the bloudie purposes of his enemies, hee tooke him by the hand, and led him forth to the people, and said vnto them, *Behold the*

*man:*

*a troubled Soule*

195

*man* : What would you haue more? If it be for malice that you are so violent against him, behold how miserable he is; if for feare, behold how contemptible : fault he hath done none. But they insatiabable in crueltie, importuned *Pilate*, some with perswasions, others with confused clamours and cries, that he might be crucified; they had the diuels mind, which is not satisfied but by death : no punishment but death, no death but by the crosse could satisfie their desires. And among al that multitude there was not any varietie of opinion; they al agreed to take away life from the Son of God, they al agreed that he should be crucified; they al agreed to prefer *Barrabas*, before him who had slaine the liuing before him, who had reuiued the dead; for it is, a propertie of the wicked, in matters of vertue to disagree one from an other, so many men so many minds, but in wickednesse and mischiefe, they all iumpe in one iudgment, they alwaies concur in one desire.

Seeing then (O my soule) thy Sauour hath found so little pittie among the Iewes, turne thou thine eies vpon this lamentable forme, and say vnto thy selfe; *behold the man*. And if thou feelest no compassion of the paines and anguishes which he endured, assure thy selfe thou wantest loue: for they who loue, are alwaies sorrowfull for the miseries of the partie whom they do affect. If thou findest not within thee this testimonie of loue, yet abhorre to ioine in malice with the barbarous Iewes, in crying against him; *let him be crucified*: which voice thou doest so often cast forth, as thou consentest



senteſt to any ſinne; for ſomuch as thou doeſt a thing, whereby thou wouldeſt binde him to die againe, if his former death were not ſufficient.

So often therefore as thou art inclinable to any euill, preſent this mournfull ſpectacle before thee, and ſay to thy ſelfe; *behold the man*. Which words, although they are but few, and ſeeme to containe ſmall matter, yet if thou examine them well, they will not onely ſtay thee from excuſing thy euill intents, but ſtrike thee downe to the earth a thouſand times to kiſſe it, vpon conſcience of thy wicked vnworthineſſe, and to poure forth praifes vnto him both for thoſe things which once he did endure, and for thoſe which dailie he doth for thee. Behold therefore the greatneſſe of thy finnes, by the great ſorrowes which thy Sauour did ſuſtaine: behold how neceſſarie it was to ſatiſſie for ſinne; behold how grieuous the ſatisfaction was: conſider hereupon, the rigour of Gods iuſtice; conſider how abhominable a thing ſinne is vnto him; coniecture alſo what reuenge God will take vpon ſinners themſelues, who do not either acknowledge or accept the benefite of their redemption, ſeeing ſo ſeuerely he puniſhed his moſt deere and innocent Sonne for their finnes.

O ſweet Chriſt, graue this thy ſhape deepe within thy heart; that continuing in the contemplation of theſe points, I may not be ſo, both vnthankfull and cruell in affection towards thee, nor yet ſo, either ſenceleſſe or deſperate in care of my ſelfe, as to commit that which is ſo painefull and ignominious to thee,

*a troubled Soule.*

197

thee, and to mee so dangerous. Remember, O my Lord, what I am to thee, and thou to mee; and doe not flie from mee, that I may finde thee, I doe make a long iourney vnto thee, I proceede slowly, I doe often make stay, often I goe backe: strengthen me, O Lord, guide my stumbling steps, draw mee after thee with the line of thy loue; be not wearie to expect him, who is not able to hold out pace.

And because my weakenesse is so great, that I doe often faile, either in purpose or in power to resist sin; cease not (I beseech thee) to present this thy fresh bleeding forme, to the mercifull Maiestie of thy father for mee; and with that loue wherewith thou diddest, not onely suffer, but offer thy bodie, to be thus dishonoured for my sake, vouchsafe alwaies to interpose the same betweene his iustice and mee. And although the sight thereof was not sufficient to appease the hatred of thine enemies, yet will it pacifie the wrath of thy father; because whatsoeuer thou diddest suffer, it was vnder his obedience, to restore his honour, and to satisfie his Iustice.

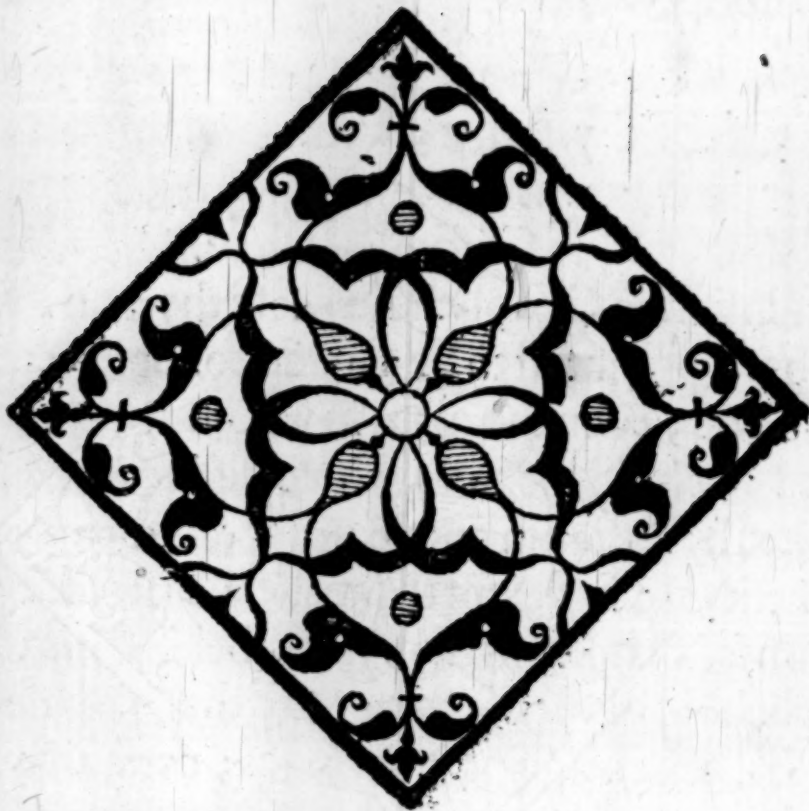
O almightie God, behold heere the man, whom thou hast appointed to be a mediator betweene thee and sinners; euen the man in whom thou art well pleased: behold the man, whose righteousness will answer thy iustice in euerie point, and whose punishments are sufficient to satisfie the penaltie of all my sinnes. Behold his humilitie, behold his obedience, behold his satisfaction: Oh that his sufferings were ballanced against my sinnes; certainly they would so farre exceed both in waight and in worth, that thou shouldest in iustice, rather poure forth thy

Math. 3. 17.



mercies vpon mee for the one, then hold them still  
in displeasure for the other. O most iust and mercifull  
God, let this bruised bodie be alwaies in thy sight;  
first fixe thy heauenlie eies vpon his merits, then  
vouchsafe to looke towards me, and for his sake haue  
pittie vpon mee; and graciously grant, not onely  
pardon of my iniquities, but participation also of his  
righteousnesse: that in the puritie thereof, I  
may be approoued by thee, when I  
shall be prooued.

Hovv





Hovv he vvas condem-  
*ned, and forthwith led to the*  
 place of execution.



OW, although *Pilate* had openly declared, both that Christ was innocent, and that he had authoritie to acquite him; yet giuing place, either to the fauour or furie of the Iewes, rather then to Iustice, hee pronounced sentence of death against him, and deliuered him to the pleasure of his enemies. Therefore, O president, by thine owne iudgement, thy iudgement was vniust: for thou gauest sentence of death against him, whom thrice before thou haddest pronounced innocent. Certainly in thee, O president, it was the greatest piece of iniustice that could possibly be committed; but it was a iust sentence in the high president of heauen, before whom al the sinnes of the world stand in naked view, and who will not suffer one of them to passe unpunished. Therefore, because the whole



world was not sufficient, to make satisfaction for anie one sinne, he drew the sword of his Iustice, and smote therewith this Innocent sonne, who onely was able among all men, both to beare and to breake his wrath against sinne.

But, O iust Iudge, is it not more against the law of iustice, to condemne the innocent, then to discharge and acquit the guiltie? How then may wee esteeme it iustice, which doth not onely release offenders, but layeth so seuerer a sentence vpon the Innocent?

O light, which haddest decreed this mysterie in thy holy counsaile from the beginning; open my vnderstanding, breake the mistinesse of my minde, that I may see this worke of Iustice and of mercie, wherein thou art more admirable then in all thy works beside.

Assuredly, he is not vniustly charged, who owing nothing from himselfe, vndertaketh the debt of another man: neither doth the Iudge any more wrong, in giuing sentence against a voluntarie suretie, then he doth against a principall debtor. And therefore, although by innocencie he was free, yet by loue hee was entangled in debt; he was iustly charged, not with that which he had done, but for that which he did vndertake. So it was his loue, and his fathers Iustice that cast him into these extremities; loue entreated that sinners might be saued; and Iustice exacted that sinne might be punished; to satisfie both which suits the meane was found, that one vnspotted Innocent, not subiect to death, and yet willing to die; who was without sinne; and yet able to make  
satisfaction

*a troubled Soule.*

201

satisfaction for sinne, should thus cruelly suffer for all offenders.

This, O Lord, is the nature of thy debt; this is the cause of thy condemnation. Innocencie maketh thee free, but loue hath broght thee vnder charge of our accounts: In innocencie thou art purer then the starres, but loue hath plunged thee in the depth of our deformities; by the greatnesse of thy loue, our sinnes haue soiled the beautie of thy innocencie. And therefore although *Pilate*, respecting thy desert, could finde in thee no cause of death, yet wee respecting thy loue, doe finde so manie causes thereof, as there are sinnes in all the world.

Come hither then, and I will tell you in a word the cause of his sentence; it was not for his fault, but it was for his loue; his loue and our faults were the ground of this Iustice. He that loued, both so ardently, and such sinners as wee, was iustlie condemned.

O my soule, what a forceable prouocation is this vnto thee, not onelie to loue thy Saviour, but to settle thy assurance in him. For how is it possible that thou shouldest, not loue him, who reiected his owne Maiestie, and subiected himselfe to this miserie to saue thee? O good Iesu, O health of my soule, haue mercie vpon mee, I beseech thee, and helpe mee; strike this fire within my heart; let my soule be satiated with thy sacred loue. Thou art (O Lord) my full felicitie, my last end, the marke whereat I ayme, the port whereto I faile, the terme, the rest of all my desires. Wherefore then doe I not loue thee, wherefore doe I not desire thee with that ardencie, wherewith



all creatures doe loue and desire the place of their rest? The fire and the ayre do ouerthrow mountains, rend vp rocks, shake the whole earth, to breake forth to their naturall place: and wherefore do not I breake through al hinderances, make way through all creatures, to come vnto thee who art the only place both of my refuge and rest? O my desire, O my hope, my sweet solace, my assured strength, wrappe my soule in the flames of thy loue, that all carelesse coldnesse may be consumed thereby: possesse it so entirelie with that diuine fire, that it may haue no sence of any worldlie thing. Most sweete, louing, beautifull, noble, rich, wise, glorious, and worthie to bee both loued and adored; O life of my soule, who diddest die to giue mee life; who diddest die to kill death; mortifie mee wholly, euen my will, and all my euill inclinations, and whatsoeuer is mine within mee, then reuiue mee againe in thy liuelie loue, by vni-ting all the faculties of my soule vnto thee, and making them obedient to thy will.

Seeing also thou hast (O my soule) so rich a treasure, and so liberall a distributer of the same, how is it possible that thou shouldest not rise in hope? Iustice hath found a way to strike the Innocent; and can not mercie finde a meane to saue the guiltie? Assuredlie yes; for it is a greater miracle that God was condemned and crucified, then that man should be acquitted and liue: if therefore we haue the greater, we haue no cause to doubt of the lesse; Iustice hath executed her seueritie vpon the Innocent; and mercie will shew her fauour vpon offenders. Yea, if it was Iustice, that the Innocent should be condemned  
and

*a troubled Soule.*

203

and executed for satisfaction of sinne; it is Iustice, also, that the offenders for whom he suffered should be discharged. It is Iustice, I say, that the principall should be discharged of that debt, which the voluntarie suretie hath freely paid. Therefore, although grace is not due to a sinner, as he is a sinner; yet is it due to him, as he is redeemed. It is mercie that a sinner; should be saued in respect of the sinner; but it is Iustice in respect of Christ. The Iust was handled as a sinner, that sinners might be accepted for Iust: and it is not agreeable to the rules of Iustice, that one offence should be twice punished; that a debt once paid should be exacted againe. He hath ioyned, he hath vnited himselfe vnto vs: as he cannot be condemned again, so cannot we likewise be condemned; except we breake vnion, and willingly fall from him.

Further, it cannot be esteemed how acceptable it was to his father, the obedience, patience, humilitie and loue, wherewith he offered himselfe to this opprobrious death; to restore his fathers honour, and to worke the redemption of mankind. Seeing therefore his merits are inualueable, & that all are referred to the saluation of our souls, there is no doubt but the same shall be obtained; the father will not denie him that, for which he did so grieuously afflict him. This is the couenant which the Lord hath made with our *Noah*: the floud of his furie shall neuer againe vniuersally inuolue vs; he wil neuer hold backe his mercie from those, for whom his sonne doth intreat mercie.

Lastly, as *Adam* for eating of one forbidden tree in Paradise, was iustly deprived of the vse of the rest, whereof, before he was permitted to cate; so when

God



God permitted the deuill, as his Goaler and executioner, to arrest, by his Sergeant Death, all the sonnes of *Adam*, because his issue was attainted, and his whole bloud corrupted by that offence; but with exception, that if any were innocent & free from sinne, he should not be touched: the deuill by laying an vniust gripe vpon our Sauour, who was without spot of sinne, is iustly deprived of the power, which before he had ouer all others. He hath broken his teeth, he hath left his sting in that vnspotted bodie; yea, by stinging another (as often doth the Bee) he hath slaine himselfe. He is now no longer able to enforce; onely he suggesteth euill aduice, whereby he seduceth some vnhappy soules, and entangleth them within his nets: but Christ againe hath giuen vs so large light, both by doctrine and by example, the supply of his grace also is so sufficient, that these corrupt counsailes may easily be discerned by the one, and auoided by the other.

The sentence of death being once giuen, forthwith the crosse was prepared; and then they brought forth Iesus, and laid that heauie tree vpon his shoulders, which had beene vnmercifully battered with whips before? tormenting him, not onely with the sight, but with the waight of that which was appointed to be the instrument of his death. Which painfull burthen, together with the weight of all our sins, he refused not to take vpon him; but proceeded on his way with incredible alacritie, both in loue towards vs, and in obedience to satisfie his fathers iustice, as a true *Isaack*, bearing the wood for the sacrificing of himselfe. But whither goest thou, O innocent

*a troubled soule.*

205

cent Lord? what hast thou to doe vpon the stinking hill Caluarie? which being a place of common execution, is tainted with the smell of putrified bodies. Thou shalt finde there, no sicke persons to cure, no deuils to cast forth, no temples wherein to teach. True Lord, but there thou shalt finde dead to raise, and sinners to forgiue. Thou shalt there finde many scattered skulls of executed offenders, which expect thy comming, that as the true *Elizeus* thy dead body should restore them vnto life.

What meaneth this? O good Iesu, what meaneth it? that thou hast not onely made choise of an infamous death, but of an infamous place wherein thou wouldest die. Wert thou so enamoured of malefactors and sinners, that with them, and among them, and for them, and by them; and as one of them thou wouldest be crucified? Certainly, thy death containeth so many misteries, that it is not enough for vs to say, thou diddest die for our sinnes; but wee are further to consider, how thou wouldest die; which was, by the ignominious and curled death of the crosse: with whom also; euen with malefactors: when? in the principall strength and beautie of thy age: vpon what day? at the great solemnitie of the passe-ouer: in what place? on the infamous and vsauorie hill Caluarie, onely made glorious by thy death.

O glorious Caluarie, where the Prince of light did encounter and ouercome the Prince of darknes; where at one instant our life for a time ended life, and our death did for euer die; I will not heereafter seeke my Sauiour in the temple, but vpon thee; for in the



temple hee scourged sinners, but vpon thee he opened his armes to embrace them. Therefore, O my soule, accompanie him in his painfull passage towards this place of his combate; and bow thy selfe as all vnder his crosse, not vpon necessitie & by constraint, as did *Simon Cyreneus*, for nothing is more grievous, then either to serue, or to be serued by constraint; but freelie and cheerefullie; which manner of doing is better accepted of him, then the thing it selfe which we doe: for although hee might commaund vs as slaues, yet will he haue vs entreated like sonnes. And if thou wilt take a poore aduice, howsoever thou seest him either burthened or wearie, forbear not to cast thy sinnes vpon him; for woe be vnto thee, if when they naile him to the crosse, they crucifie not also thine offences with him. Feare not that he will either shrinke from them, or shake them off; for hee hath manifestlie declared both his courage and his care. His courage appeared, in that he forbad the women which followed him, to weepe for him; he manifested his care in shewing himselfe more sensible of their calamities, then of his owne.

But stay heere a little, O my soule, and doe not runne so fast by so high a misterie. What new thing is this, O my Redeemer? Thou wouldest not speake one word to *Herod*, thou wouldest not aunswere *Pilate*, although thou wert vrged; and without request thou turnest thy face, & speakest to those who weepe after thee: doest thou more at the silent teares of poore women, then either at the entreatie or commaund of powerfull men? O good Iesu, thou doest much esteeme those that are pittiful; seeing it was thy plea-

*a troubled soule.*

207

pleasure that the teares of these women should be registred in thy Gospell, and put in one record with thy blood. *Herod* questioned vpon curiositie; *Pilat* by way of aucthoritie; but the daughters of Sion wept for pure pittie: and therefore the wordes of the one reached no further then vnto thy eares; but the luke-warne droppes of the other pearced the heart. Thou takest pittie vpon those, who take pittie vpon others; thou makest more account of the teares of the pitifull, then of the words of the mightie; for which cause thou diddest not onely turne and speake to these weeping women, but thou diddest shew more care and compassion for their miseries, then for thine owne; thou diddest seeme more sensible of their teares, then of thine owne torments.

O my soule, if thou hast any busines to negotiate with our Lord, if thou wouldest obtaine any courtesie of him, thou maiest here see the best forme of petition and plea: for it is better to sue vnto God with force of teares then with multitude of words; a few teares are more regarded of him then in any words, because words are formed by the tongue, but teares proceede commonly from a heart, possessed either with griefe or with loue. Vse fewe words then, and weepe, O my soule; for this is the language of heauen, this is the most strong voyce to call vpon God. Teares ouercome the inuincible, appease the omnipotent; and torment the diuell more then hell fire; when teares cry vnto God, when he is importuned by true teares, he will not delay both to come and to comfort vs; he will presently grow familiar with vs.

Dd 2But



But O rededmer of my life, wherefore is it thy pleasure that we should not weepe for thee? Thou diddest weepe for thy friend *Lazarus*, thou diddest also weepe for the stones & walls of Ierusalem; and doest thou not permit vs to weepe for thee? doest thou set so light by the losse of thy life? shall wee so ordinarilie esteeme the shedding of thy blood? Or wherefore doest thou consent, that we should weepe for our selues, and not weepe for thee? Are wee of greater value then thou? or can anie of vs be, either lesse worthilie, or more shamefullie and cruellie punished? What shall I say, O the solace of my soule? shall I with reuerence leaue this high and obscure misterie, among many other, to thy diuine iudgement? Or doest thou giue vs to vnderstand, that it sufficeth not that we weepe for thee, if wee doe not obserue how we weepe? because the right weeping consisteth, not in multitude, but in well placing of our teares. Or is it thy pleasure, that wee should not weep for thy death, but for the workers of thy death? according to which rule, wee haue cause to bewaile, rather those that commit, then those that suffer outrage and wrong. Or wouldest thou signifie vnto vs, that our life should be a long martyrdom, a continuall crucifying of our selues; and that wee haue more reason to shew compassion for the wicked that liue, then for the good when they die. For it is better to die then to liue among euill men; because in death there is but one bitter morsell to swallow, but the societie of the wicked is a continuall torment. Or lastly diddest thou meane, that we should not weepe for thee in comparison of our selues? because our  
sinnes

*a troubled Soule.*

209

sinnes are so great, that wee haue time little enough to lament them; and as thou art more griued at our sinnes, then at thine owne sufferings, so thou takest greater pleasure that we let fall teares, for them, then for thee; for if we doe not bewaile our sinnes, it little auaieth vs that thou hast suffered. First therefore we must weepe for compassion of our selues, & then for thy passion; wee must bewaile our offences first, and then busie our selues in weeping for thy wounds: for if thou haddest suffered for thy selfe, it had beene great reason wee should haue wept onely for thee; but seeing thou diddest suffer for our sinnes, it is conuenient that wee poure forth teares principallie for them.

Howsoeuer it is, forbid vs not, O good Iesu, forbid vs not, I beseech thee, to weepe for thee; for if thou doest, with teares we will entreate thee that we may weepe: we will entreate thee rather not to weepe for the trayterous Cittie Ierusalem, then not to suffer vs to weepe for thee. O Lord of all life, doe not onely permit, but enable vs to weepe, and accept our praises watred with our teares.

With bended knees of my heart, and swallowed vp in the depth of my owne vnworthinesse; with all feare and reuerence which can possiblie fall into this weake worme, I prostrate my selfe before thee, O Lord Ie'su Christ, and yeeld vnto thee most humble and hartie thanks for thy exceeding mercie and loue towards mee. What haue I, O Lord, which I haue not altogether receiued from thee? What am I, either presently or in hope, but onely by thee? Thou art my Creator, my sanctifier, my glorifier; for thou



hast giuen vnto mee the state both of nature and of grace, and hast also prepared for me the state of glorie. And because to this high end many meanes are required, of thine infinite goodnes thou art vnto me, as well the meanes as the end: thou art my defendour, my keeper, my gouernour, the mercifull scourge of my sinnes, the curer of my infirmities, the instructor of my ignorances, the director both of my knowledge and power; thou sustaineest, thou stirrest, thou orderest mee in all my endeauours. Finallie, thou art my Lord and my God; euen all the goodnesse that I haue; euen all the good that I expect.

How





# HOVV HE VVAS

Crucified.



Hen he came to mount Caluarie, there was the bloudie banner displayed, there planted hee the tree of life, the fruite whereof expelleth the poison which the fruite of the forbidden tree had wrought.

There pitched he the ladder, which *Iacob* saw but in a vision. The top whereof reached vp to heauen; whereupon not onely the Angels goe vp and downe, with our prayers vnto God, and his mercies vnto vs, but God himselfe descendeth to man, and man ascendeth vp to God. And first, to make his death the more reproachfull, they stripped him of all his garments, which the soldiers put to diuision and lot: in so much as he, who in all the passages of his life was so pressed with pouertie, that he had not of his owne where to rest his head, was now driuen to that naked necessitie, that hee had not in a colde season of the yeere, so much as a figtree leafe to couer his body.

Gen. 8.12.

But



But, although the law commaunded that malefactors should bee crucified, yet did it not commaund that they should be crucified naked: wherefore then, O good Iesu, was this extremitie vsed against thee? were the executioners so couetous to enioy thy apparell; or were they so cruell to encrease thy shame? or wouldest thou testifie thy loue, in shewing vs thy flesh, and not hiding any part of thy body from vs? When *Adam* had sinned, he would haue hid himselfe from the presence of God, because he was naked; but our second *Adam* tooke both this sinne and this shame vpon his naked members, to carry them to the crosse, and crucifie them with him. Assuredly, O my saluation, howsoever thy body was naked of apparel, al thy limmes were loaden with our sins; euen as thy Apostle Saint *Peter* hath said: *He bare our sinnes in his body on the tree.* For who could haue violated thy holy members, if thy father had not found our offences in them? If he had not found this accusation against thee, *this man receiueth sinners and harboreth malefactors?* diddest thou not know, O my redeemer, that in whose hand the theft is found, he must be answerable for the same? should not the father handle thee as a sinner, seeing he findeth thee so charged with sinnes? The iustice of thy father finding all our sinnes vpon thy body, executed vpon thee, and crucified them and thee together.

1. Pet. 2. 24.

Hereby thou hast giuen vs example, first to be mercifull towards the needie; seeing that for compassion to vs, thou haddest no pittie vpon thy selfe, but

*a troubled Soule.*

213

but wert cloathed with our sinnes and our shame, to cloath vs with thy innocencie and glorie; Secondlie, to moderate our desires, in the vaine either braueries or abundance of worldly things, the bellowes of pride and of presumption, which do not onelie clog, but quench the deuotion of our spirit; euen as a tree, by hauing many superfluous branches becommeth lesse fruitfull; and as a lampe, which with a little oile is cherished, but choaked with much.

Then they strained his naked bodie vpon the hard death-bed of the crosse, and fastened it thereunto with blunt and rough nailes, driven through his handes and through his feete; out of which wounds issued foure golden streames, like the foure riuers of the garden of Eden, to water and fructifie the whole world. Then they raised him vp betweene two thecues, and placed him in open view, to bee tormented with a cruell lingering death; the whole weight of his bodie bearing downwards, and rending wider the wounds of his hands and feete, which by course of sinewes (the instruments of feeling) are the most sensible parts of the whole bodie: hauing also to encounter with the world and with the diuell who is the prince of the world; with death also and with sinne which is the cause of death.

Alas, how farre is the madnesse of the world, how farre is the loue and liberalitie of Christ now extended? Was God thus angrie against sinne?

Ec

Would



Would no other satisfaction serue? Was the iustice of God so rigorous? Was the redemption of man so precious? One disobedience was sufficient to destroie mankind, and were all these workes requisite for their redemption? Truth Lord, for experience teacheth vs, that it is more easie to ruinate, then to repaire: One firebrand is sufficient to prostrate a whole Citie, which cannot without much both time and toile, and charge be repaired.

O most righteous and vpright Iudge, how mercifull wert thou towards sinners, and how seuerer against thine owne Sonne? he was borne in great basenesse; the world no sooner receiued him, but it persecuted him, and chased him into forraine countries. As his bodie grewe, so increased the burthen, both of his labours and wants; vntill in the end he was betrayde to his enemies by one of those that were his followers. Is any thing more admirable then this? Libertie was sold, liberalitie tyed, innocencie accused, iustice condemned, and life executed. Is any thing more admirable? The wisdom of the Father was derided, his power beaten and bound, his beautie defiled, his glorie with reproches and reproofes obscured. Is any thing yet more admirable? God was buffeed, God was scourged, God was nailed to a crosse, and set vp to the open shew and shame of the world; what shall I say? God in his humanitie died?

Stay now (O my soule) for thou art not able  
to

*a troubled Soule.*

215

to step any further. *Lord, I heard thy wordes and* Abac. 1. 3. *was affraide; I saw thy workes and my bowels were troubled; I was amazed and my lippes did shake.* Stay then (O my soule) and lift vp thy lumpish thoughts after him; euen after the man of griefe, as *I say* ter- Cap. 53. meth him. Cast off all delight in things of this world, and fasten thy desires onlie vpon him; that thou maist with thy naked armes embrace thy naked Sauior; and be more neerelie ioined vnto him.

Behold him who was prefigured by the brazen Serpent, the sight of whom cureth the sting of the olde Serpent the deuill: behold the true *Moses* stretching forth his bloudie armes towardes heauen, that his people may obtaine the victorie: behold the true *Rachel* traouelling vnto death for thy new birth: behold the second *Adam*, out of whose bloudie side the Church his spouse is fashioned: behold the true *Sampson* who with his death destroieth his enemies: behold the true *Elias*, who stretching himselfe vpon the dead children, restoreth them to life: beholde the true *Elizeus*, who beeing dead hath raised vp the world to life: behold the true *Salomon*, who hath made a perfect peace betweene God and man: behold the true Paschall Lambe, whose blood hath freed vs from the destroier; hee was wholly giuen for vs, and is wholly expended for our vse. Behold him from the crown of his head, to the soules of his feete, and thou shalt find no part free from wounds and blood.

But O King of glorie, what haddest thou deser-

Ec 2

ued?



ued? what haddest thou done? *Pilate* could finde in thee no cause of death; neither can I find anie, but onelie the aboundance of thy goodnesse and loue. For it was my sinne that hath thus distressed thee; these nailes, these whippes, these streames of bloud, are perpetuall monuments of my wicked life. I had committed the offence, and thou wouldest beare the punishment; I had surfettted, I was diseased, and thou wouldest take the bitter potion. Thou diddest fast for me in the wildernes, thou diddest sweat for me in the garden, and thou diddest bleed for mee vpon the crosse. So the head suffered that cure for the members, which was not necessarie for it selfe; euen as in our natural bodies, appliances are made oftentimes to one part, to cure the infirmities of another: Insomuch as I must acknowledge my selfe, the originall of all thine anguishes and paines, the disease which caused thee to die.

Oh then! then that I could turne my selfe into teares, that I might wash the woundes, and bath the bruses which I haue made. Behold, O my God, how I sigh now vnto thee, not so much for griefe, as for want of griefe, for thy grievous sufferings. Oh! that I could in such sort both honor thee, and abase my selfe, as both of vs are worthie: thou, for thy loue; I, for my disobedience. Thou knewest this loue would cost thee thy life; and yet wouldest not thou forbear to loue me. And seeing thou diddest die for my disobediences; it is reason that I should extreamely despise my selfe, being the very  
partie

*a troubled Soule.*

217

partie that hath offended.

O gracious Lord, what couldest thou haue done for vs more? What greater testimonie of thy loue couldest thou haue giuen, then in being thus prodigall of thy bloud for thy very enemies, then in being so cruelly tormented for those, who had so cruelly offended thee. The innocent hath suffered for the guiltie; the Lord for the seruants; he that receiued the iniurie, for those who did it: not for any commoditie to himselfe, nor prouoked by any desert of ours, but moued thereunto onely by his mercie and loue, wherewith he hath vouchsafed to visit vs frō on high. Certainly, (O my Lord) I hold my selfe more beholding to thee, for enduring these torments for my sake, then for all thy other benefits beside. For as nothing is more agreeable to thy infinit goodnes, then to bestow benefits, so is nothing more strange from thine infinit happines, then to suffer miseries: whereby it appeareth that I am more bound vnto thee for the manner of this thy benefit, then I am for the very benefit it selfe.

I worship and adore thee (O Lord Iesus Christ) I praise thy holy name, and yeeld vnto thee most humble and earnest thanks, because thou hast so loued vs, as with thy most blessed bloud to wash away our sinnes, and reconcile vs againe to thy Fathers fauour: blessed be thou therefore for euer, who art the reconciler, the redeemer, the saviour of mankind; the vanquisher of hell and of the diuell, the repairer of life, the destroyer of death.

Ec 3



death. What doth stay our harts, O Lord, that they runne not vnto thee? is any clog so heauie, is any chaine so strong, that can either hold or hinder vs from hastening vnto thee? If all the things of this world are nothing but a flower, shall so light matters either breake or slacke our course vnto thee? Can a light straw stay a stone in the aire from falling to his naturall place? and shall the light chaffe of this world (for all is no more) stop our coming vnto thee, who art our last end, our perfect felicitie, the true rest and center of our soules?

Come vnto him therefore all hungrie and thirstie soules; this is the handfull of meale and the little oyle of the widdow of *Sareptha*, which will neuer wast; this is the mysticall rocke which *Moses* strooke with his rod in the wildernes, out of which gusheth forth riuers of waters of life. Al you that dislike your sinfull birth, come hither and you may be born againe. Come al afflicted consciences, this is the good Samaritane, who will poure oyle and wine into your woundes. Come, all ye that are pressed with pouertie, bring hether your emptie vessels; this is the pot of oyle, of the widdow which came to *Elizeus*; wherewith and by no other meanes you may pay your debts; be not discouraged because it is little, the vertue thereof is great; it will neuer cease running so long as there be any vessels to fill. Come all ye that desire to be at peace with God; this is the perfect peace-offering; this is the sweete sacrifice, whose blood crieth not for vengeance, as did the blood of *Abel*; but

1.Reg. 17.

Exod. 17. 6.

Isa. 4. 14.

Luke. 10. 34.

2.Reg. 4.

*a troubled Soule.*

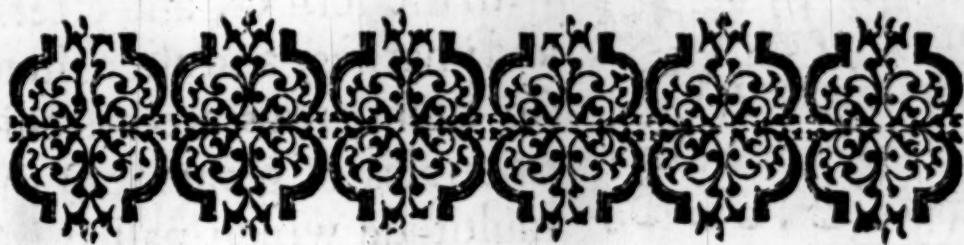
219

but craueth pardon for all offenders. This is the  
gate through which we must passe, if we goe into  
heauen: this is the arke whereinto we must enter  
if we will be saued: this is the pallace of peace;

*This is my resting place for euer and euer;  
here will I dwell, for I haue a de-  
light therein.*

Psal. 132. 14.

How







# Hovv hee is mocked and *reuiled : and how he prayed for his enemies.*



After they had thus cruelly crucified Iesus, the high priests, with the scribes, and elders, and pharises, and after them (so dangerous are the euill examples of great men) the multitude which passed by, the souldiers also that tormented him; and one of the thieues that suffered with him, reuiled and blasphemed him, rending his reputation, and deprauing the doctrine that he had taught. One said, *thou that destroyest the temple and buildest it in three daies, saue thy selfe.* Another bad him come downe from the crosse and they would belieue in him. Another cried; *He saued others, himselfe he cannot saue.* Another; *If thou be the sonne of God come downe from the crosse.* Another; *He trusted in God, let him deliuer him if he will haue him; for he said, I am the sonne of God.* He that suffered for all, had all against him.

*a troubled Soule.*

221

him. And whereas it is so naturall for a man to feele compassion, when others like himselfe do suffer, that there is none so wicked and worthie of death, but men do pittie him when he is at the point to die; these ministers or rather monsters of hell, did not onelie solace themselves in the torments and death of Christ, but vsed all malicious meanes to obscure his fame, and discredite his doctrine: like men voide of vertue, and in some place of power, who support themselves by suppressing others. And if good Iesus could haue lost anie other thing, they would also haue endeauoured to pull it from him.

Go too, go too, you abortiue children of the synagogue, mocke on, good leaue haue you in regard of vs, double your malice in reuiling, if you please; you doe vs a greater pleasure hereby then you perceiue: for looke how fast his infamie doth grow, so fast doth our shame (assure you) decrease: whatsoeuer could doe vs good, he hath imparted vnto vs, and hath taken to himselfe whatsoeuer might doe vs harme. But in regard of your selues, O ye Iewes, it had beene better your tongues had beene torne out of your throats, then they should haue beene thus impiouslie employed all: this insulting is like the putting of red-hoat iron into cold water, a great noise of extinguishing your selues. For, since you haue disauowed the God of your Fathers, and haue saide, you would haue no king but *Cesar*; since you haue saide, *his bloud be vpon vs & vpon our children*; since you haue so maliciously, both persecuted his life, and reproched his death;

F f

your



your walles haue beene throwne downe, your temple burnt, your kingdome ruined; your selues either slaine, or captiuated, or chased into strange Countries; where you haue beene hated and oppressed, and neuer suffered to knit into one bodie againe: which curse shall lye vpon you vntill the end of the world.

But in regard of thee, O good Iesu, what can be sufficiently said? A generous heart is more touched with griefe, to see his enemies take pleasure at his death, then to endure it: yea, oftentimes a free and noble spirit esteemeth not so much of death as of one spitefull speech. If therefore to liue with infamie be worse then death, what is it then with infamie to die? But these iniuries and despights were so much more senceible to the sonne of God, by how much more then others he had deserued the contrarie. For in all our calamities, it doth much ease the paine which we endure, to compare it with the fault which we haue committed: But because our Sauour could compare these contempts, not with his fault, not with his innocencie onely, but with his innumerable and inestimable deserts; he did the more grieve at them, or rather at the malice from whence they did proceede. And further, his loue was so great for the saluation of mens soules, that his torments were not so grieuous vnto him, as to see that they did his tormenters no good; It was worse then death, that his executioners would take no profit by his death: euen as a louing friend esteemeth lesse his labour for another, then to finde it vnprofitable and not accepted; or as a good mother griueth more, at the vngrate-  
full

*a troubled Soule.*

223

full and vngracious behauour of her child, then at the trauailes which she endured at his birth.

But what is this, O ye obstinate Iewes, which you importune the sonne of God to do? would you haue him in earnest to come downe from the crosse? No no: he loueth it too well; he was too willing to come vnto it; his patience, and his constancie were greater then so. The deuill might as easily haue perswaded him, to cast himselfe headlong from the pinnacle of the Temple, as you can perswade him to come downe from the Crosse, he would neuer haue gone vp, if it had been conuenient so soone to come down. The crosse and hee were no new acquaintance, they had beene affianced together 33. yeeres before, and now they haue consummated the mariage; he hath ioyned therewith not his hands onely, but also his feete. Therefore you are deceiued, O ye Iewes, you are altogether blinded with malice: he is not fastened to the Crosse, but he doth embrace it; he stayeth not because he is nailed, but rather because he is enamoured; but it is not aboue his power to come downe, but it is not agreeable to his pleasure. His loue to the crosse was so exceeding great, that if al the Angels had entreated him on their knees, if all men had besought him with teares, he would neuer haue departed from it aliue; not his bitter drinke, not his nakednesse, not his torments, not his death, not your perswasions, and which is more then all, not your ingratitude could either hinder him from going vp, or cause him to come downe: to saue others, himselfe he would not saue. Although you tell him that if he will come downe you will beleue him, yet will he



not doe it; because he knoweth you will not make good your word. O perfidious Iewes, wherefore do you lie vnto him, who knoweth your secrets better then your selues? you that would not belecue him when he rose from the dead, would you haue beleeued if he had come downe from the crosse? was it a greater matter to descend from the crosse, then to arise out of the graue?

*If thou be the sonne of God come downe from the crosse?* Nay, because he is the sonne of God, it is not conuenient he should come downe. If he had beene one of the thieues, it had little concerned vs what he had done; but being the sonne of God, what should haue become of vs miserable wretches, if he had condescended to your infamous request? How then should the prophetes haue beene fulfilled, the deuill vanquished, and the world redeemed?

O crucified Iesus; what loue hath ouercome, what goodnesse did guide thee? thou wert neuer entreated to goe vp to the crosse to redeem vs, but thou wouldest be neither perswaded nor prouoked to come downe from it, vntill thou haddest perfected our redemption. O crucified Iesu, on the crosse I loue thee, on the crosse I adore thee, on the crosse I belecue in thee, who vpon the crosse diddest giue thy selfe to death for mee: what hath a man more then riches, honour and life; all which thou diddest bestow vpon the crosse to redeeme mee. For thou who diddest create all things, diddest hang naked vpon the crosse; thou who diddest thinke it no robbery to be equall with God, wert sorted with malefactors; thou who art the Lord of life, diddest suffer a most opprobrious

Io. 1. 3.

1. Philip. 2. 6.

Io. 1. 4.

*a troubled Soule.*

225

opprobrious death. And that I may not loose this exceeding benefit, that thy pretious bloud be not vnprofitably shed for mee, I prostrate my vnworthie soule, and crie vnto thee, not as the Iewes did, to come downe from the crosse, but (which is more) to raise mee vp, and fasten mee vnto thee; for they whom thou louest, are knowne by nothing more then by imparting to them some part of thy passion: not to saue thy selfe, but to saue mee.

Saue mee (O Lord) from my sinnes; saue mee from the power of my spirituall enemy, saue mee from the deceits of the wicked world, saue mee from the flattering force of my owne appetite, which is both the mightiest and basest tyrant that can be. Defend the dignitie and glorie of my soule, that it be not seruile to my sensuall lust; that it be not captiuated to the familiaritie of the false pleasures of this life; like a blind whelpe, which sucketh euerie thing that is put into the mouth, supposing it to be the teat of the dam. Deliuer mee from varietie of desires: from vaine hope, from vaine feare: aboue all, deliuer mee from thy wrath, and from thy curse; and from the inseparable companion thereof, eternall death. Let one small drop of thy bloud distill into my soule, that I may present the same vnto thy father, in full satisfaction of all my sinnes. Participate vnto mee, thy poore vnworthie seruant, the full fruite of thy death; heere by grace, and heereafter by glorie.

And to this end, giue vnto mee both abilitie and endeauour to follow these thy last examples; seeing it is the greatest glory whereto a Christian can aspire:

E f 3.

to



Io. 13. 15.

to draw as neere vnto thee in likenesse of life, as thou diddest vnto vs in likenesse of nature : according as thou diddest commaund when thou saidest : *I haue giuen you an example, that as I haue done, so should ye doe likewise*

Grant therefore, that I may hold patience and peace yea loue with all men ; not so much by auoiding occasions both of anger and hate ( for that is a meane to couer, but not to cure my imperfections ) as by sustaining them when they are presented to mee ; euen in the preasse & throng of the world, enuironed with Dragons, and treading vpon Scorpions : I meane amidst the dangerous conuersation with wicked persons, and against all occasions which can be offered. For as the tree is not said immouable, which stirreth not when no wind bloweth ; nor the wood incombustible, which burneth not when no fire touch it : so a man is not to be iudged patient, who doth not fret, fume, and foame, when no prouocation of iniurie is offered.

Therefore, if my friends forsake mee, let me not be for that cause disquieted ; seeing thou wert forsaken for my sake, not onely of thine acquaintance, but of thy disciples also ; yea, for a time of thy heauenly father ; and, in regard of comfort and ease, of thy owne selfe. If men worke mee iniurie or abuse, either in my estate, or estimation, let mee not therefore breake peace with them ; seeing thou diddest pray for thy malicious and mortall persecuters : Euen then, when they exercised vpon thee all cruelties and contempts ; when they breathed high blastes of blasphemie against thee, which were more painefull to thy

*a troubled Soule.*

227

thy heart, then the nailes were to thy hands and thy feet: then, I say, omitting to comfort thy sorrowfull friends; omitting to complaine of anie thing done vnto thy selfe, thou wert carefull for the saluation of thine enemies; thou wert more grieued for thine enemies, then for thy friends; thou wert more sensible of their torments then of thine owne. *Noah* cursed that son, who laughed at his nakednes; *Elizeus* cursed those children, who mocked as his baldnesse: but thou diddest pray for those, who made thee naked; who solaced themselves, not at thy deformitie, but at thy death.

When a light iniurie is offered vnto vs, we must commonly be expected til time weareth out the impression of griefe; wee require also satisfaction, or submission, or at the least acknowledgement of abuse; whereby wee make remission, rather another mans vertue then our owne: but thou, in the midst of thy miseries, in the height of their iniuries, when thou couldest not stirre any other member, thy lips did labour to doe them good; thou diddest not only praie for them as an intercessor: *Father, forgive them*: but also plead for them, as an aduocate: *For they know not what they doe*. Assuredly, if *Pilate* could haue deliuered the Iewes to thy will, as he permitted them to worke their will vpon thee, thou wouldest haue vfed them after a better sort; seeing the more obstinate they were to take away thy life, the more earnest wert thou to procure their pardon. Considering therefore that the will of man is so peeuish and peruerse, I abandon my desires, and resigne my selfe wholly to thy will: for it is more safe for miserable  
man



man to commit himselfe to the will of God, then that God should be committed to the will of man.

O Lord Iesu, O the saluation of my soule, behold I come vnto thee, as a most poore and vile creature, I approach to the riuers of thy mercie, to the sweet streames of thy grace; to the true sunne of thy iustice; whose beames are spread ouer the whole world, and powreth large light vnto all those who doe not shut their eies against it. Behold I prostrate my vnworthie soule at thy feete; I doe not reuile, but I praise and adore thee: I doe not mocke, but I mourne at thy passion. O thou who wert pitifull to thine enemies, be not hard to thy suppliants; thou who diddest pray for those who did reproach thee, pray for him (I pray thee) who prayeth vnto thee. Lift vp thy voice to thy father for mee, cease not to entreat him, that hee will forgive mee.

How





Hovv hee pardoned the  
*thiefe, how hee tasted Vineger*  
 and Gall, and how he cried  
*to his father.*



Am further encouraged (O my redeemer) to craue, not thy prayer onely, but also thy pardon, by example of the thiefe who died with thee: who although hee had spent all the time of his life in open outragies, yet when he desired thee to be mindfull of him, thou diddest presently returne answer, *This day shalt thou be with mee in Paradise.* O sweet word! O heart more yeeldable then waxe! truly, O Lord, thy lips are the honie combe; honie and milke doe flow from thy tongue: thou diddest pray for sinners on the crosse, to shew thy selfe our aduocate; and thou diddest pardon sinnes, to shew that thou art our Iudge.

What is this? O liberall Lord, how meruailous are thy mercies towards vs? our petitions are no



fooner made, but forthwith they are graunted; thou giuest more also then we doe desire. The thiefe desired thee onely to remember him, and thou doest promise him the kingdome of heauen: but when, O gracious Lord? that present day: with whom? euen with thy selfe. What wouldest thou then denie vs, O the sweetnes of my soule, if wee were to thee such seruants, as thou art vnto vs a Lord, seeing thou art both so readie, and so bountifull to open offenders? Which although it ought not to embolden vs, to deferre our repentance vntill the end of our liues, (because this conuersion of the thiefe, as it was the last worke which thou diddest in this life, so was it not the least) yet it may encourage vs, neuer to think, either our sinnes too great, or our time too short, to obtaine thy pardon.

Come vnto him then, all ye that are feeble harted, and euer thinke you shall be damned, see what a louer of man he is, and how desirous of our saluation; see how easie he is to be entreated, how readie to giue his glorie at the first demaund: hee apprehendeth, he seeketh all occasions, hee desireth nothing more then to bestow it vpon vs. If you will say, you haue done little seruice, whereby you should hope for so high a reward; feare not, it sufficeth that you haue a desire to serue him. This is a propertie of him that is liberall and mercifull (for which vertues he is especiallie commended) not so much to regard the workes of our bodies, as the willingnes of our minds. He so thirsteth after the saluation of our soules, that he often accepteth our purpose for performance; it sufficeth many times that we are prepared in will, the  
rest

*a troubled soule.*

231

rest he doth supplie by his grace: his gracious goodnes both perfecteth that which we haue, and supplieth whatloeuer we want.

Be not therefore dismayed at his terrible iustice, but rather comforted. Let them feare who are flintie hearted, who will not conuert & come vnto him; who follow vanities freelie, who doe boldlie sinne, and then say, *What euill haue I done?* Let them tremble who are so farre from calling vpon him, that they will not know him: it is dreadfull for such to fall into his hands. But they who are smitten with sorrow for their sinnes, they who rise and returne vnto him; let them be confident, for he that hath drawne them wil assuredlie receiue them. It is not the thiefe alone who was receiued; but, let all sinners be brought forth, and there cannot any one be named, were he neuer so great, who conuerted to him and was not iustified: hee so loueth conuerted sinners, that if it were necessarie so to doe, hee would rather suffer death againe, then consent that one of them should be damned.

O happie thiefe, howe pleasant were thy paines? how delightfull was thy death vnto thee? being assured, that thou shouldest forthwith reigne with him in heauen, who suffered with thee and for thee vpon earth. The other thiefe demaunded of Christ to be deliuered from the crosse; but the conuerted thiefe, hauing heard him openly professe, that his kingdom was of another world, desired no bodily benefit, but onely to be remembred of him, when hee came into his kingdome. *Pilate* in his tribunall, the people standing by, and the thiefe in fetters heard these



words of Iesus alike; but heereupon, *Pilat* contemned him, the multitude mocked him, the thiefe only did beleue him.

Mar. 10. 38.

Seeing then, O good Iesu, thy kingdome (thou hast said) is not of this world, what shall I aske? what shall I hope for of thee, that this world doth afford? If I aske honour, riches, credite, quiet, thou maiest send me for them to the Princes of this world; or else aunswere me, as thou diddest the sonnes of *Zebedeus*, *You aske you know not what*. There is another world, whereof thou (and no other) art King; whereby we are giuen to vnderstand, that for al the seruices which we can doe, for all the aduersities which we suffer for thy sake, we are to expect no worldly reward, because thou so esteemest those who loue thee, that to reward one of them alone, thou thinkest the whole world not to be sufficient: and for no other cause diddest thou come into this world, and suffer for vs, but to take vs to another world, to reigne with thee. Seeing therefore I esteeme of my selfe because I am thine, and thou hast saide thou hast nothing in this world, I dare not be a worldling, for then I shall not be thine; I will not either praise or desire the commodities of this life, but doe crie vnto thee with the happie thiefe, *Lord remember me now thou art in thy kingdome*. Remember not my iniquities, remember not my errours, but remember that I am a fraile and feeble creature; remember that I am the worke of thy hands, remember that thou gauest me a spirit to thine own likenes; remember that thou tookest flesh, like vnto mee: remember all the miseries which for me thou hast endured; remember thy goodnes, not my

*a troubled Soule.*

233

my euill; not the greatnes of my finnes, but thy grieuous sufferings. Lord, I desire not with the other thiefe, to be freed from the crosses and calamities of this life; giue me rather thy griefe, and so I hal I be sure to haue therewith also thy grace: for vnto none hast thou imparted thy loue, vnto whom thou hast not also imparted thy labour; and with none doest thou communicate thy griefe, but thou doest therewith communicate thy grace.

Now, the neerer Christ drew towards his death, the heauier was his Fathers hand, the waightier his wrath, the more stripes did he double vpon him. In the garden of *Gethsemanie* hee cried to his Father; *Father, if it be possible let this cup passe from me*: but now, feeling that which then he feared, the storme now breaking vpon him, which did but then begin to appeare, he cried againe; *My God, my God, why hast thou forsaken mee*? And when with extreame faintnesse and paines, when by reason of the large losse of his blood, he did thirst, the cruell executioners not onely denied him a drop of water, as *Abraham* denied to the rich glutton in hell, but gaue him gall to redouble his griefe. Luk. 16.

Many martires haue beene assailed with terrible torments, and yet the grace of God did minister such sweet and secret comfort vnto them, that they tired their tormentours, in sustaining all extremities, which mercilesse tyrannie could execute or inuent. But in Christ, although (in regard of his infinite dignitie) the least torment might haue sufficed for redeeming many worlds, yet would he not onely suffer greater torments then can be conceiued, (both to



Psal. 88.

manifest thereby his goodnes and loue, in making our redemption so abundant, and also to stirre vs to settle in him both our loue and our hope, especiallie in our tribulations, and most especiallie when wee suffer for his sake) but further he excluded all consolation from him; hee receiued no comfort, either from heauen or from the earth, either from his father or from himselfe: euen as it is in the Psalme; *I looked about me, and there was none to comfort me.* His Apostles had forsaken him before; but heere he was forsaken of his heauenlie Father, and in a manner, of his owne selfe. O forsaken Iesu, expect not what answer thy Father will make, wee miserable sinners are able to aunswere to this thy question: thy Father hath forsaken thee, to saue the world, which otherwise had perished; to saue those who were both sinners and seruants, hee did forsake his innocent sonne.

O mercifull Father, let euerie knee bow, let euerie tongue poure forth praises vnto thee, for that in fauour of me thou hast not spared thine onelie sonne; but diddest fasten vpon him these bitter blowes, to satisfie thy Iustice for my transgressions, and that I might haue him a faithfull aduocate before thee in heauen. How much more am I bound vnto thee, O my God, for this benefit of my redemption, then for the great worke of my creation? Thou diddest create me when I was nothing, but thou diddest redeeme me when I was worse then nothing: thou diddest create me by thy word, but thou diddest redeem me with the blood of thine onely sonne: In my creation thou diddest giue vnto me the state of Nature, but in my

*a troubled Soule.*

235

my redemption thou diddest giue vnto me the state of grace: when thou diddest create mee, thou diddest giue vnto me my selfe; but when thou diddest redeeme mee, thou diddest giue thy sonne vnto me: when thou diddest create me, thou diddest giue me to my selfe; but when thou diddest redeeme me, thou diddest take me vnto thee. O my God, a thousand times more I thanke thee for my redemption, then for all thy other benefits beside: for if I had not been redeemed, all thy other benefits should haue beene to me a burthen and charge. And I most humblie beseech thee, by this thy great goodnesse towards vs, by this obedience of thy sonne towards thee, to giue vnto mee thy grace, that I may also be pittifull for the miseries which fall vpon others, and patient in those which are laide vpon my selfe; in which two points, the foundation of a Christian life doth consist.

Graunt also, that in all the distresses of this life, I neuer loose or let fall my confidence in thee: seeing that when thy sonne had cried in his extremities; *My God, my God why hast thou forsaken me?* hee presently resumed his confidence, and said, *Father, into thy hands I commend my spirit.* For aduersities and afflictions are sure signes, not alwaies that wee are forsaken of thee, but most often that wee are in thy grace and fauour; being thereby made (though in a low degree) somewhat like to thy beloved sonne, who perceiuing vs to be terrified by troubles and death, did take them vpon himselfe, to blesse & sanctifie them, and season them with some sweetnes; that wee should not onely endure, but reioice and triumph,

Heb. 12. 6.



umph, in and for our afflictions. He hath now made aduersities, the straight passage and entrance into heauen; death is now no more death, but the leader vnto life. Thy diuine Iustice permitteth not any of our offences to escape without punishment: seeing therefore thy children haue manie imperfections, there is no greater comfort vnto them, then to be scourged in this world; there is no greater punishment in this life, then in this life not to be punished. There is no sacrifice more acceptable vnto thee, then a troubled and afflicted heart; there is no truer token and lesse to be suspected, (be our other seruices neuer so many and great) both of thy loue towards vs, and of our loue towards thee, then quietlie to endure the calamities of this life; not as hauing no sence of thy hand, but by subduing our naturall both reason and will to thine obedience. If it be for our offences that we suffer, let vs take it patiently, and repent, and then we suffer with the saued thiefe: If it be without offence, let vs take it patiently, and reioice, for then we suffer with Christ himselfe, who hath giuen vs such an example in suffering for vs, that it must needes seeme little, that we can suffer for him.

Graunt also, O gracions God, that the vinegar & gall whereof thy sonne tooke a tast, may be to me a seasoning of all the pleasures of this life; that I may be restrained thereby from running into excesse, and from drowning the life of my soule in bodilie delights. For goodly Christians they are, who, knowing what a sower sauce was tempered for *A dams* apple, will follow their appetites with full saile, stuffing their stomacks with all kinde of delicates, and in  
 one

*a troubled Soule.*

237

one action of eating, both consume and be consumed. I aduise thee, O my soule, yea, I doe most strictly charge and enioyne thee, that, as thou desirest to succcede in the merits of thy Sauour, so thou refuse not to doe the like, both in his temperance, and in his trauailes; seeing it is agreeable to all lawes, that whosoever will enter vpon an inheritance, he cannot enioy the commodities without the charge. Thy Sauour would leaue that which seemed necessarie, that thou shouldest leaue what is superfluous; for thou shalt finde in thy generall account, that thou hast stolne so much from the poore, as thou hast bestowed superfluouslie vpon thy selfe. If thou wilt say, thou enioyest not many pleasures, either to moderate or forsake, see then that thou weane thy will from pursuing them by desire: for in the house of our Lord it is much more esteemed, to ouercome our will, in that which wee desire, then to set light by that which we possesse: because the pleasures and contentments of this life seeme farre greater in shew, then in substance they are found.

Lastlie, O my God, graunt vnto me thy vnworthie seruant, I beseech thee, that at the separation of my miserable soule, from the fetters of my flesh, I may spend my last breath with these words of my Sauour; *Father, into thy hands I commend my spirit.* Comfort me then with the vertue of his compassion, which is life to the dead, pardon to the wicked, and glorie to the Saints; that ending the last minute of my life in the midst of his wounds, in the very depth of his death and bloud, I may confidently

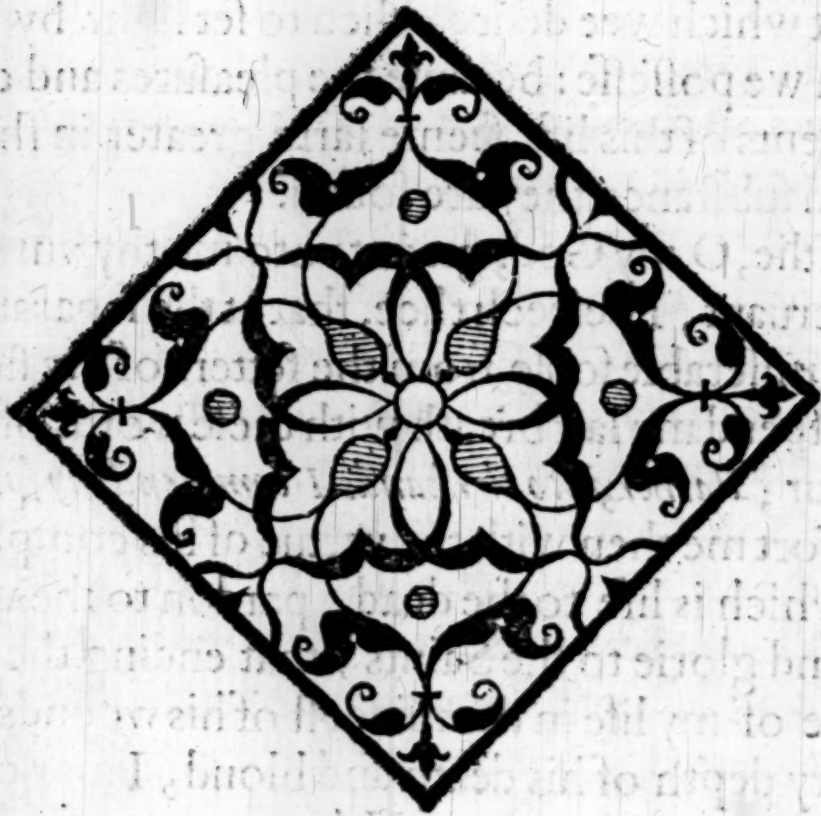
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fidently



fidently commit my soule, and thou receiue it readily into thy hands. Heauenly Father, receiue the sweet soule, which thy Son hath offered obedientlie vnto thee: Receiue, I say, thy precious Son for a rancome, and withall receiue thy seruant whom he hath redeemed: for as he died in thine obedience, so died he also for my redemption. I haue nothing to offer vnto thee but his death, nothing but his blood, and the loue wherewith hee gaue vs his blood. His soule he hath committed vnto thee; but vnto vs he hath giuen his blood. This is all our treasure, this is our assured trust: whereof wee will not returne so much as one droppe vnto thee, vnlesse it be in exchange of euerlasting life.

How





# HOVV HE DIED

*and howv they opened his side  
with a speare.*

(\*\*\*\*)



*A*fter vwhen Iesus knewe that  
all things were performed, he cri-  
ed with a great voice, and bow-  
ed his head, and gaue vp the Io. 19. 30.  
Ghost. And the sunne was  
darkened, and the vaile of the  
Temple rent through the midst: Luke. 23.  
Math. 27.  
and the earth did quake, and the stones were clouen, and  
the graues did open, and many bodies of the Saints  
which slept, arose, and came out of the graues after his  
resurrection, and appeared vnto manie. When the Cen-  
turion, and they that were with him, watching Iesus,  
saw the earthquake, and the things that were done, they  
feared greatlie, and saide: truly this man was the Mar. 15.  
Sonne of God.

What is this? O gracious God; who euer saw  
two such contraries combined together? who e-  
uer saw such miserie ioined to such might? when

Hh 2

was



was so great glorie accompanied at any time with so great griefe? who is he that is so humbled, and yet so high? who is so powerfull and yet so poore? He that is contemned vpon earth, is honoured in heauen; he that is fastened naked to a crosse, maketh the earth to quake; he that dyeth, raiseth the dead to life. O sweete Sauour, thou didst now manifestlie declare, both who thou art, and wherefore thou camest into the world. The Centurion and they who were with him, did acknowledge thee to be the Sonne of God; and the dead who were raised to life, did testifie that thou camest to ouercome death. Wee will make smal reckoning therefore, that the Iewes did scoffe at thee, seeing the heauens, the earth, the liuing and the dead did witnesse with thee.

And thus likewise, in all the other passages of his life, our Sauour did so beare and behaue himselfe that he neuer did, either so high a miracle, but therin his humanitie did appeare, or so meane a worke, but his diuinitie did therein shine. All his actions participated of both his natures; in euery thing which he did or suffered, the glorie of the one, was alwaies ioined with the humilitie of the other. It was great humilitie to be conceived; but it was great glorie to be conceived, by the Holy-Ghost: It was great humilitie to be borne, but it was great glorie to be borne of a virgine: It was great humilitie to be borne in a stable, but it was great glorie to be worshipped of the wise-men: It was great humilitie to lie among beasts, but it was great glorie to be honoured by the Angels:

*a troubled Soule.*

241

gels: It was great humilitie for him to be circumcised, but it was great glorie to be named *Sauour*: It was great humilitie to be baptized among sinners, but it was great glorie that the heauens opened, that the Father spake vnto him, and that the spirit visiblie descended vpon him: Lastlie, it was great humilitie to die vpon the crosse, but it was great glorie that both heauen and earth, were disturbed thereat, that all creatures adored his death, except man onelie for whom he died. Of the one of these, the Prophet *Esaie* saith; *He hath* Cap. 53. 2.  
*neither forme nor beautie, he is despised and reiected of men, he is a man of sorrowes, and hath experience of infirmities*: Of the other *S. Iohn* speaketh: *and we* Io. 1. 14.  
*saw the glorie thereof, as the glorie of the onelie begotten Sonne of the Father*. By the first, our will is subdued, and our manners corrected; by the second our vnderstanding is enlightened, and our faith confirmed. If therefore this humilitie of Christ be offensive vnto vs, let vs turne our eies to all the particular circumstances thereof; and we shall find it not vnworthie, that with so great maiestie he was humbled.

First the Sunne, beholding his Creator naked, drewe in his light to couer him with darknesse; which being vpon the day of the ful moone, could not proceede from an ordinarie cause; but as our Sauour was betrayed, apprehended, scorned, reuiled, spat vpon and buffeted in the night, so it was not inconuenient, that the residue of this worke of darknesse should in darknesse bee accomplished; euen as he had said to the Iewes; *this is your very*

*Hh 3**houre*



*houre and the power of darkenesse.* And when he cried with a great voice, and yeelded vp his spirit, the earth trembled also, and the rockes did rend; whereof in the land of Iurie, in the kingdome of Damasco, and in the mountaines of Arabia mention remaineth vntill this day.

Therefore do not thinke (O ye Iewes) that as his life doth end, so you haue also extinguished his power; he that hath laide downe his life, retaineth power, both in the heauens, and vpon the whole earth: and it is a lesse matter for him to rise againe, then it was to suffer himselfe to die. You cannot say that these things which happened at the verie instant of his death, were done by any ordinarie meanes: Vherupon you must acknowledge, either in him diuine maiestie, or deuillish malice in your selues. • O good Iesu, it was a great voice, indeede, whereat the principall powers of Heauen, earth and hell did shake, which did astonish the liuing and the dead; as the crie of our sinnes did reach vnto the iustice of thy Father, so did thy voice reach vnto his mercie. Thou diddest crie with a great voice, to call the liuing and summon the dead, that if anie should loose himselfe, if any should not be conuerted vnto thee, it should not be because he was not called, but because he would not come.

But woe be vnto euery soule, which is not conuerted, which will not come; woe be vnto euery soule which is not mooued at this mightie voice. O crucified Iesu, haue mercie vpon mee, poore sinner, prostrate before thee, and let my humble  
voice

*a troubled Soule.*

243

voice enter into thine eares, that thy mightie voice may sinke into my soule; giue vnto me a true touch at these thy sufferings, both of compassion (as it is reason that the members should concur with the head) and also of feare: that my mind be not more heauie then the earth which did tremble; that my heart bee not more hard then the stones, which did cleaue; and that my soule be not more sleepe then the dead, which did arise, at the power of thy passion. O great redeemer of the world, if all creatures did feare thee hanging vpon the crosse, what will they do when thou shalt come to iudgment? If thou wert so potent in thy greatest debilitie, what wilt thou be in thy greatest glorie? If these effects did accompanie the worke of thy mercy, and the voice of thy loue, wherewith thou diddest call all men to come vnto thee, what will the worke of thy iustice do, and the voice of thy furie; *depart from me, ye cursed into everlasting fire*? I am much afraide O good Iesu, of the strict accompt wherewith I shall be charged at that daie, what aduantage I haue made of thy blood; whereof I shall yeelde a slender reckoning, seeing I haue scarce retained it in memorie: because so much as I do loue and cherish my selfe, so much doe I forget thee; and it is no lesse fault not to make profit of thy blood, then it was to shed it. Sweete Sauour, let thy precious blood alwaies streame within my soule, that all my thoughts may be bathed therein; let all actions be to me, either valuable or vile, according as they participate thereof; let me be carefull for nothing more, then



then that I be not carefull for my selfe in matters of this life; let me feare thy iustice now, that then I may be confident in thy mercies.

Now, in that the vaile which did hang in the midst of the Temple, did also rend from the top to the bottome, what can the obstinate Iewes pretend, that all their misteries are not laide open, that all their signes are not verified, that all their ceremonies are not at an end? The vaile of the Temple was torne at the death of Christ, and the Temple it selfe was beaten downe in short time after; and could neuer since, nor euer shall be againe repaired: the transgressors of the lawe, by killing the giuer of the law haue discovered the secrets, and finished the ceremonies of the law. They may still seperate themselues with the vaile of malice and of ignorance, but with the vaile of the law they cannot: the vaile of the law cannot couer him, who did hang naked because he would be seene. O how happie are we that haue Iesus Christ for our God, whose pleasure is that nothing should be hidden; there is no God like our God, who sheweth that which is secret, and openeth that which is shut; who instructeth vs what is necessary, & what is needeles, either to do or to auoide. What desirest thou, O my soule, to see of him which he hath not manifested vnto thee? If thou wilt see his works, looke vpon the world; if thou wilt see his will, read the Gospell; he hath not onelie shewen thee his flesh, but hath opened also his heart vnto thee. O my Redeemer, rend from my heart the vaile of carelesnesse and contempt,

*a troubled Soule.*

245

tempt, that I may bend it to behold the secrets which thou hast opened, breake also the vaile of grosse dullnesse, for so long as my soule shall be couered therewith, it is impossible for mee to see thee.

So then, this rending of the vaile is a testimonie vnto vs, that the law is accomplished: and that we are freed, as from the strict obseruatiō, so from the seuerer sentēce of the same. But O good Iesu, O great redeemer of soules, what greater testimonie can we desire, that death was put to death, by the force of thy death, then that many bodies which death had vnder the key of his power, did rise out of their graues? For if they had bin stil subiect vnto death, they could neuer haue brake from his arrest. O glorious death, which tooke life from death, who would euer haue expected, that one death could haue slaine another? Who did euer see before, a man fast bound, vanquish one that was at libertie? a naked man, one that was apparelled & armed? a wounded man, one that was sound? a dead man, one that was in life? Oh, how presently wouldest thou make prooffe, of the value of thy bloud, and how farre the force of thy death did extend; seeing that vpon the crosse thou diddest giue, to the thiefe glorie, and life vnto the dead. What is not he able to doe, who giueth glorie to the dying, and life to the dead? Hee will neuer take away life from those that liue, who came to restore the dead to life.

Finally, as thou diddest manifest thy diuine working, in that the high priest who consulted against thee, did prophetic that thou shouldest die for the people; in that *Iudas*, who betrayed thee, did acknowledge thee to be innocent; in that *Pilate*, who con-



Exod. i. 10.

denied thee, declared that hee found no fault in thee: so diddest thou the like, in that the *Centurion* who watched thee, confessed that thou wert the sonne of God. Heereby wee may plainly see the blindness of our iudgement, and the weakness of our power; because what man doth for one respect, thou doest oftentimes direct to another. When *Pharaoh* said, *Come, Let vs worke wisely*; then did his foolishnesse most appeare; and when the *Jewes* supposed to deale most sure against thee, then was their deuise most of all disappointed. For they had procured the *Centurion* to guard thee, but thou diddest vse him to confesse thee. He confessed that thou wert man; (*This man*:) he confessed that thou wert God (*was the sonne of God*:) he confessed that thou wert iust; (*This was a iust man*) He confessed thy diuinitie, thy humanitie, and thy innocencie; which is so high and perfect a confession, that the Angels haue not more to acknowledge, nor men to beleue.

Now the malice of the executioners was so implacable against Iesus, that this cruell death was not sufficient to assuage it; but after he had voluntarily laid down his life & soule for vs, one of the, (violating the law of mercy, against him who neuer violated the law of Iustice) stroke him into the side with a speare and forthwith there gushed out water and bloud; water to cleanse, and bloud to cure all our infirmities.

O blessed streame, whereof one small drop is sufficient to satisfie all our thirst; whereof if one small drop had fallen into hell, all the damned might thereby haue bene saued. Weepe now no more, O my soule, but reioyce and sing praises; for now the gates  
of

*a troubled Soule.*

247

of hell are beaten downe, and the chaines of death are broken in sunder; now is the Cherubim, who kept the entrance into paradise with a fierie sword, remooued from his charge; Christ hath receiued the wound of that sword, the water which issued out of his side hath quenched that fire: now is the port of righteousness opened; as by man came death, so now by man came life into the world. This is the houre which was so often promised, so many waies prefigured, so long expected, so much desired. By this worke, the wrath of God is appeased, the heauens are repaired, the earth is renewed; our sinnes are clensed, our enemies vanquished, and our soules deliuered. Although this sacrifice was costly to him, yet was it gratefull to his father, and to vs profitable; it is more glorious to himselfe, that hee reigneth in heauen; but it is more healthfull to vs, that he did hang vpon the crosse.

Haile, holy wound of my Sauours side; the entrance to his heart, the issue of his loue. Haile, holy riuer of Paradise; the veine of liuing water, the true treasure of the Church. Haile, O window of the heauenly Arke; whereinto whosoever entereth, shall escape the vniuersall inundation of Gods wrath. Open vnto mee this gate, O Lord, and receiue mee into thy bosome to dwell; euen into the secret closet of thy loue. I adore thee, O my Lord Iesus Christ, the king of glorie, the prince of peace, the eternall vertue and wisdom of the father. I adore thee, the ioy of heauen, the hope of earth, the life and light of all the world; the ease of them that labour, the comfort of those that are afflicted, the aduocate of sin-



ners, the reward of the iust. I adore thee, the great redeemer of mankind, the peace-offering, the acceptable sacrifice, who hast enclined thy father, to looke vpon our miseries and heare our cries.

O heire of heauen, O the glorie of the blessed, what loue is that which thou bearest to the world, that for it thou shouldest not loue thy selfe? that thou wouldest loose thy life for those, who hated thee vnto the death? And what worthie thanks can wee giue vnto thee, who wert plunged in the mire of miseries, to draw our soules out of the mire of sinne? Thou diddest buy our soules with the price of thy blood; and if anie thing could haue beene more precious, a more precious thing thou wouldest haue giuen for vs. But what quantitie of his blood did he giue? O my soule, dispute not whether it were little or much, seeing he hath giuen for thee all that hee had; he hath powred forth his blood to thee without count, and wilt thou haue a reckoning of it? he gaue it not in that measure, because he would giue no more, but because hee had no more to giue.

O most liberall Lord, how prodigall wert thou of thy precious blood? If thou wouldest haue paid for vs according to our worth, if thou haddest esteemed vs no better then our merit, it is certaine, that of one drop halfe had beene too much: but to manifest thy loue, and to make our redemption the more abundant, thou diddest poure forth euerie drop vnto vs. One drop of thy blessed blood would haue beene a large price for all things in heauen and in earth; and yet wouldest not thou reserue one drop thereof to thy selfe.

*a troubled Soule.*

249

O most liberall Lord, thou hast bound mee to thee in a double debt; both for giuing thy soule to death for mee, and for restoring mine to life. For restoring my soule, I haue nothing but the same which I can iustly giue thee; but for giuing thy sweet soule to death for mee, there is nothing in man which can worthily be rendered: the heauen, the earth, and all their furniture, are nothing in comparison thereof. Wee can but loue thee, we can but laud thee, and this we cannot doe but by thy gift. Helpe mee therefore, O louing Lord, that I may be able to loue and laud thee, that I may die to my selfe and to all creatures for loue of thee; that my soule may adhære only vnto thee, vpon whom her forces doe depend. I adore thee, O my strength and my redeemer, I repose all my confidence in thee; all my desires (after my imperfect manner) aspire vnto thee. I bow my soule to thy blessed passion, and with reuerence I salute thy rosie wounds. I adore thy bloud, thy death, thy buriall, thy victorious resurrection, thy ascension into glorie: by these I am refreshed; from these I drawe the breath of life. O my Sauour. I desire thee onely; I offer my selfe wholly vnto thee. I want nothing, I wish nothing but onely thee; for thou alone art sufficient for mee. Thou art my King, thou art my Lord, my gouernour, my father: the paradise of my heart, the nest wherein my soule resteth, the hauen wherin it is saued, the glasse wherein it beholdeth it selfe; the staffe whereby it stayeth, the stone whereon it standeth, the treasure whereto it trusteth. Who is so liberall as hee, who hath giuen himselfe for so vile a creature? who is so louing as hee, who hath not spa-



red himselfe for his verie enemies?

O most liberall and louing Lord, who despisest none that come vnto thee, but doest rather preuent him; but rather doest accompanie him, doest follow him, doest lead him in the way; receiue my loose, my lost soule, which seeketh after thee; raise mee, by the vertue of thy passion, from the death of sinne; and by the same vertue endue mee both with wisdom and strength, that by the one I may preuent, and by the other resist the attempts of my most dangerous enemies, the flesh, the world, and the deuill; the flesh, idle and voluptuous; the world, vaine and curious; the deuill subtil and malicious. Grant vnto mee, by the same vertue, I beseech thee, that the yoake of thy commaundements may be sweet, that the burthen of thy crosse may be light vnto mee; that I may contemne the transitorie trifles of this world; that I may not weakly yeeld, either to the calamities or pleasures of this life, but that, with vnmoueable mind, I may beare the one, and forbear the other.

All this was done against Iesus, vpon the day of the preparation of the passe-ouer; and because the day following was a high Sabaoth, the Iewes desired of *Pilate* that the crucified bodies might not remaine vpon the crosse; being verie scrupulous in small matters, but of wide & broken consciences in matters of weight. Against Iesus they made particular suit, that his sepulchre should be made sure for three daies, least his bodie might be taken away; because he had said, that within three daies he would arise. So they set a guard vpon his bodie, and sealed the  
stone

*a troubled Soule.*

251

stone vpon the mouth of the sepulchre. But when he that would not descend from the crosse, did rise out of his graue; when he had broken the chaines of death; when he was returned, with *Daniel* out of the Lions denne, and with *Ionas* out of the Whales bel-  
lie; they corrupted the watch to giue forth, that whilest they slept, his disciples came and stole him away. And this was the accomplishment of their malice; this did set them altogether without excuse. This is also the nature of sinners in a desperate degree; whatsoeuer sinne they are not able by some colour to defend, they will endeauour by any other sinne to con-  
ceale.

A







Againe of the grieuous-  
nesse of sinne, and what meanes  
God vseth to withdraw vs from  
the same.

Rom. II.



Ow then, secure sinner, sum-  
mon thy senses a little toge-  
ther, and as Saint *Paul* in this  
manner argueth against vs : *If*  
*God spared not the naturall*  
*branches, be not high minded,*  
*but feare, and take heed lest he*  
*spare not thee:* Euē so make thou  
the like inference against thy selfe. If God thus se-  
uerely punished his Angels, if *Adam* (who were  
his immediate workmanship) for one sinne; if his  
dearely beloued sonne, for the sinnes of other: will  
he breake the course of his iustice for thy sake? will  
he priuiledge thee from his ordinarie proceeding, for  
so many, and so grieuous sinnes, wherein thou hast  
so long continued? Remember (O my soule) with  
what price, and from what miserie thou art redee-  
med, remember of what head, and of what body thou  
wert made a member, he that in mercie hath redee-  
med

*a troubled Soule,*

253

med thee, will in truth iudge thee. If a great King should take to wife a woman of base estate, and make her Queene of all his dominions, will he not exact of her to cast off her old attire, to leaue her former both companie and behauour, and compose her selfe to a courtlie cariage? therefore, since the King of heauen and of earth by the misterie of his holy incarnation hath espoused himselfe vnto thee, and endued thee in his whole estate: will it be lawfull for thee nothing to change thy life, nothing to alter thy conuersation?

But what needeth it that I reason this matter? It is expresse oracled by the holy Ghost, that death, blood, strife, the sword, oppression, famine, destruction, and punishment are created for the wicked<sup>a</sup>: that God will raine vpon them snares, fire, and brimstone, with tempestuous stormes<sup>b</sup>: that<sup>c</sup> they shall not stand in iudgement: that they shall be scattered and consumed<sup>d</sup>; that they shall be cast downe, and turned into hell<sup>e</sup>: that God shall breake their iawes, and dash their teeth in their mouthes<sup>f</sup>: that their arme shall be broken, and their sword turned into their owne bowels<sup>g</sup>: that they shall perish, and wither from the earth, and that euill shall hunt them to destruction<sup>h</sup>: that they shall be crushed in pieces<sup>i</sup>: that God shall laugh at them in the day of their destruction<sup>k</sup>: and that the righteous man shall reioice at their reuenge, and also wash his feet in their blood<sup>l</sup>.

<sup>a</sup> Eccle. 40.

<sup>b</sup> Ps. 10.  
<sup>c</sup> Ps. 1.

<sup>d</sup> Ps. 144.  
<sup>e</sup> Ps. 36. & Ps. 9.  
<sup>f</sup> Ps. 58.

<sup>g</sup> Ps. 10 & 37.

<sup>h</sup> Ps. 140.  
<sup>i</sup> Ps. 2.  
<sup>k</sup> Ps. 37.  
<sup>l</sup> Ps. 58.

If all this batterie will not serue to make a maine breach, into our obstinate soules, and cause vs to abhorre sinne more then a serpent; or at the least to



Ps. 58.

conceiue some feare in committing thereof, which being well nourished, may in time draw vs altogether to forsake it: then are we possessed with the spirit of furie; then are wee filled with the poison of serpents; then are wee like the deafe Adder (as the princely Prophet said of wilfull sinners) in stopping our eares against the voice of the charmer, namely, against the manifold meanes which God doth vse for our conuersion, some internall, some externall, some of grace, some of nature, some instructing the vnderstanding, some enclining the will, some continuall, and some by times; the chiefeſt wherof are these that follow.

Rom. ca. 2. &amp; 3.

First, the law of nature imprinted in our vnderstanding, together with the inclination of our will to follow the same: which yeeldeth vnto vs so large a light, for our direction in the offices of this life, that *S. Paul* accounted it sufficient to condemne the Gentiles, who neuer receiued the lawe written. By this law we are incited to vertue, and retained from vice, in regard of the naked nature of them both; for such is the grace and beautie of the one, that it is to be embraced; and such is the basenes and deformitie of the other, that it is to be abhorred without any particular respect of benefit or preiudice to our selues. But if this will not serue, then doe wee receiue from this law three other more forceable effects, before sinne as a bridle, and after sinne as a whip; feare, shame, and remorse: feare of iudgement, shame of men, and remorse of conscience.

For, the most sencelesse sinners, the most prophane Infidels, as they haue by instinct of nature, a  
full

*a troubled soule.*

255

full perswasion of the iustice of God, so are they touched with terrour thereof; according as the wise man saith, that the conscience of the wicked is alwaies fearefull: and as God himselfe hath threatned, that he would giue to the wicked, *a trembling heart, that they shall feare both night and day, and haue no assurance of their liues.* Sap. 17. 10. Deu. 28. 65, 66

And not onely feare, but shame also and vglie infamie doe attend vpon sinne: for men doe beare such a naturall both auersion from euill, and inclination to good, that they abhorre euen their owne vices in other men, and are forward to praise those vertues which they will not practise. So was *Adam* ashamed so soone as he had sinned; so God threatneth to send shame vpon the wicked; and so *S. Paul* hath written; *What fruite had ye then of those thinges, whereof ye are now ashamed.* Deut. 28. 20. Rom. 6. 21.

But the remorse of conscience, doth more secretlie, yet sharply and surely adhære vnto sinne; which keeping as it were the watch of our soules, before the act of sinning by barking warneth vs, that enemies are present, to breake vpon vs; and after the act by biting remembreth vs, that infernall thieues haue dispoiled vs of the treasure of grace, and made vs captiues to their damnable deuotion. This is called by our Sauiour, the worme which dieth not; and by *S. Iohn*, the booke whereby we shall be iudged. And by this remorse it happeneth, that no sinne is without punishment; because euen to sinne is a great punishment vnto sinners. Marc. 9. 44. Reuel. 20. 12.

The second meanes which God hath vsed, to retire vs from sinne, are the holy scriptures, deliuered



vnto vs by himfelfe, as liuelie registers of that eternall law, which before hee had more obscurely written, onely in the booke of Nature. These scriptures are vnto vs as letters of Gods loue, inuiting vs to good, and deterring vs from euill, by propounding many rewards for the one, and punishments for the other; some in this life, whereof in all ages we may obserue pregnant examples, but most especiallie in the life to come; in threatning the torments of hell, & promising the ioyes of heauen; endeaouering to bridle our wantonnesse by the one, and to spurre on our sloathfulnes by the other: of which iudgement of God, euen they who groaped in the fogs of Infidelitie, obtained a full and firme perswasion, receiuing from the law of nature three principles concerning this point: first, *that the soule of man is immortall*: secondly, *that there is a God*: thirdly, *that he is iust*.

A third meanes are the particular lawes and customes of euerie well ordered state, whereby, punishments are appointed for vice, according to the qualitie thereof, and likewise rewards and aduancements for vertue; of which meanes the Apostle Saint Paul hath thus written: *Wilt thou then be without feare of the power? doe well: so shalt thou haue praise of the same: for he is the minister of God for thy wealth. But if thou doest euill, feare; for hee beareth not the sword for naught: for he is the minister of God, to take vengeance of them that doe euill.*

Rom. 13.

Besides the precepts of these three lawes, naturall, diuine and positieue, God also in loue hath continually raised vnto vs many guides, to direct vs in the same; not only in words, filling our eares with godly per-

*a troubled Soule.*

257

perswasions, but also by example, representing vertue most liuelie to our eies. So was Iesus Christ as a glorious sunne, so were diuers Saints in all ages as so many starres, beames of that brightnes, sparkes of that fire, both to light and to leade vs (as well by exhortations as also by example) through the dark and dangerous passages of this life.

To these he hath added many secret meanes, without which, all outward meanes would be altogether vnprofitable; namely, his sweete and secret inspirations, without which all outward calling is like musicke to one that is deafe; also the manifold gifts and graces of the holy spirit, whereby our soules are both armed against our enemies, and adorned in the sight of God; likewise the continuall guard of Angels about vs, keeping vs from many euils, and assisting all our good endeauiours: and generallie, his prouidence ouer all his creatures; for, seeing that he feedeth the fowles, and apparrelleth the flowers, in how different a degree is he more carefull ouer men?

Further, he hath giuen vnto vs the sacraments of the Church, which are conduits of grace, and whereby forces are infused into our soules, to resist vice, and to insit in the exercises of vertue. The prayers also and supplications of all the faithfull, (by reason of the communion of the church) doe continuallie beate at the gate of Gods mercie, as well for vs, as for themselues; and doubtlesse receiue not an emptie aunswere.

Lastly, all the creatures which God hath appointed for the vse and seruice of man, are so many silent Sermons to exhort vs, so many trumpets to summon



vs, to lay downe our weapons of rebellion, and to yeeld our selues seruiceable vnto him: part'y by generall example of their obedience, in subordinating themselves to the will of their Creator; partly, by euerie particular action, wherein they are imployed vpon vs. For if they bring vs any benefit, they admonish vs thereby to be respectiue towards their Creator, who hath made them the meanes of imparting his goodnes vnto vs: if they crosse vs with any calamitie, they admonish vs thereby of our disobedience; which, as it first brought into the world, diseases, dangers, death, labour, losse, and all other kinds of miserie and molestation, so doth it dailie renewe the same effects.

Goe too then (O wretched soule) snort on in the sleepe of thy securitie, solace thy selfe still in thy sweet sinnes, & the better to deceiue thy selfe, smooth them ouer also with soft & tender termes: call pride, decencie; surfetting, good-fellowship; couetousnes, honest care; wantonnes, mirth; lust, youthfulness. Or with a more flat kind of flatterie, entitle these and other vices with the names of vertue: call pride, courage; enuie, zeale; crueltie, iustice; ambition, desire of abilitie to doe good. Or if these colours will not take, perswade thy selfe that some counterfaite good qualities are sufficient to ouershadow them. Will God be either blinded or mocked? Is hee not the same God that he was from the beginning? doth he not as much hate sinne as euer he did? doth hee not loue iustice as well as mercie? Then assuredly, what account so euer thou now keepest of the actions of thy life, thou shalt one day yeeld as seuerer an account  
of

*a troubled Soule.*

259

of them, as others haue done before thee; thou shalt neuer be able to conceale any offence, or to smooth it ouer, or to ieast it away; but the more thou doest forget or flatter thy selfe, with these foolish dreames, the greater will be the waight of Gods wrath against thee; both for abusing his patience, and contemning the mercifull meanes which hee hath vsed, to withdraw thee from sinne.

These meanes, the more also they are, the more doe they manifest the nature of sinne; how nothing is more odious vnto God, nothing more contrarie to his nature: no not the deuill himselfe; because God hateth the deuill for no other cause, but onely for sinne: whereof if he were discharged, he is of a more noble substance, & endued with many prerogatiues, in a farre higher degree of excellencie then mortall man. But in sinne there is no goodnes, it is altogether composed of euill; by contagion whereof other things also become euill: and therefore is it most detestable vnto God, as entirely contrarie to his nature, and as the corruption of those things which he hath created. It is a dreadfull darknes which no light can illuminate; it is an extreame cold which no heat can abate; and it is a very hatefull thing which the infinite goodnes of God cannot make tollerable; a verie hard thing also it seemeth to be, which his infinite power is vnable to doe. Such a thing is sinne; wherein notwithstanding wee place all our pleasure; and whereupon all our endeaours do busilie beat.

The Prophet most truly describeth two principall causes of sinne; one, for that the sinner prayseth, or at the least flattereth himselfe in his desires; another

Ps. 10.



ther, for that the iudgments of God are not in his sight. But if God hath damned manie millions (O my soule) for fewer sinnes then thou hast committed; if infants and innocents, if children vnborne haue not beene spared, shall the multitude of thy grieuous sins neuer be sentenced, neuer examined? If he hath taken longer daie with thee then with manie others, will he therefore neuer demanda his due? Assuredlie, howsoeuer thou art desirous to deceiue thy selfe, he is, (as he hath professed himselfe) a hard man in exacting our accompts, and hath a heauie hand against offenders: the longer he permitteth thy reckoning to runne, the deeper doest thou diue into his debt; and the more slowly hee doeth strike, the more surely will he set his blow.

2.Esd.77.

Math.7.15.  
1.Pet.4.18.

And if it be true, that Heauen is like a *City builded vpon a broade fielde, and full of all good things; the entrance whereof is narrow, and in a dangerous place to fall, and there is fire at the right hand, and a deepe water at the left: and there is but one path betweene them, euen betwixt the fire and the water, so that there can but one man goe there.* If it be true (I say) which the Scripture saith, that the way to heauen is so hard, and the entrance so narrow that few shall find it; that the righteous shall scarce be saued: how fearefull, how miserable is thy estate (O my soule) who plungest thy selfe in all kindes of pleasure, and wallowest in all both securitie and ease; so far from labouring, that thou doest seldome busie either thy desires, or thy thoughts about this passage. Thinkest thou that God is more mercifull then iust? assuredly no: nothing can be said in God either greater or lesse, because

*a troubled soule.*

261

because whatsoeuer is in him, is his verie selfe, but if thou consider them by their effects, it seemeth that the works of iustice exceede: for *many are called, but few are chosen.*

Wherefore then doest thou not feare? wherefore doest thou not tremble at thine owne condition? beeing (by reason of thy sinfull life) in the high hatred of God; & hourlye subiect to his irreuokeable iudgments: whereof the knowledge which he hath reuealed, shall be vnto them like *Vrias* letters, which he did beare against himselfe; in leauing thee without excuse, in that thou wert so fullie instructed both of thy dutie, & of thy danger, and yet diddest so little follow the one, and feare the other. How canst thou not onlie admit any pleasure, but eate or sleepe securely, vntil thou hast disburthened thy conscience of that putrification which will breede therein immortall wormes; vntill by true repentance thou be reconciled vnto God, and receiued againe into his protection? vntill thou be freed from the force of thine enemies, and deliuered from that destruction wherinto they do endeuer to draw thee? Many thousand accidents whereof thou standest euery minute in danger, may put thee in that case, as will be impossible to ease, and intollerable to endure; and still thou delaieest to strike off delay (not the weakest thred in the deuils net) in turning from thy wicked waies, and in making such accompt of the seueritie of Gods iudgments, as he by threatning the same would haue thee to doe.

O iust Iudge! who shall deliuer me from thy seuerer sentence? how terrible will thine anger execute



cute vpon me ? what power is in me to wrestle with thy wrath ? how shall I be able either to appease or auoide thy fire furie ? Alas, if I examine my actions, if I weigh my waies, if I try the footsteps that I haue troden, I shall finde that the whole course of my life hath beene, a webbe of vices, a sinke of corruption, a way full of thornes and thistles, and a forward disobedience against thee. I haue dishonoured thee, I haue sinned against thee, I haue prouoked thy wrath, and caused thee to open vpon me the cuppe of thy curses, I haue offended the Lord and Creator of all things, and therewith also haue incurred the enmitie of all creatures ; and now (me thinketh) they tumult vpon me, and are all readie with clamours and curses to flie in my face; crying with full voice, in this sort against me.

This is the rebbell that hath forsaken our common Lord, and sought means to betraie, and to crucifie him againe ; this is he that hath more regarded the deceitfull shewes and allurements of the deuill, then either the benifits or threats of Almighty God: this is he who hath fastened his thoughts vpon corruptible creatures, contemning, and so much as in him lieth, vtterly abolishing the power, wisdom, and goodnesse whereby they do consist: this is he, who hath abused vs all ; for whereas he should haue vsed vs in the seruice, and for the glorie of our Creator, he hath applied vs to iniurie and reproach him, and to serue the will and pleasure of the deuill : he hath put his confidence in vs : he hath loued, he hath desired vs onelie for our selues, preferring vs therein before our maker. Neither hath he beene content

*a troubled soule.*

263

to dishonour God alone, but he hath cast his poison also vpon many others, alluring some and animating others, to knit with him in his riotous reuolt. Come on therefore, let vs be no longer seruiceable vnto him, but let vs bend all the forces we haue to destroie him; let vs set vpon him by force, let vs lay our selues in awaite against him; let all the pleasure which we seeme to doe him, be onelie to aggrauate his punishment, onlie to encrease the charge of his accompt.

Alas miserable wretch, what shall I do? whither shall I turne me? where may I be either defended or hid? Almighty God I haue dishonoured, and all creatures are in his quarrell in armes against mee: I can find nothing that will take my part, nothing that will pittie me: whatsoeuer I see, whatsoeuer I heare, bring banners against mee, all things are violently bent to oppresse mee; yea, my owne conscience persecuteth me, and teareth the verie entrailes within me. Distressed and distracted sinner, which way wilt thou turne? whither wilt thou goe for counsaile? from whence expectest thou any comfort? who is the great Angell of wisdom, whose pittie is equall to his power? who is he that is called *Sauour*, that I may runne vnto him, and call vpon his name?

It is euen he: euen the same *Iesus*, before whose countenance I quake; euen the same Iudge vnder whose hand I doe tremble. Resume then thy confidence, O confused wretch; hope in him, of whom thou art affraide; follow him, from whom thou wouldest flie; neuer despaire to repaire vnto *Iesus*.



Three things do most strictlie hold the obliged to him; the multitude of his benefits, for which thou art to giue him thanks; the multitude of thy finnes, for which thou art to pray his pardon; and the multitude of thy infirmities and necessities, for which thou art continuallie to craue his supportance and supplie. If feare perswadeth thee that it is presumption, to approach to so high a Maiestie; answere for thy selfe, that these three obligations doe peremptorilie impose that necessitie vpon thee.

O sweete necessitie, which constraineth thee to come, to speake, to pray vnto him, O happie hope, how pleasant is thy power? what louelie looks doest thou cast vpon them, who open their armes to embrace thee? what vnspeakeable both courage and ioie doest thou kindle in their hearts, who giue thee entertainment? Goe vnto him then, O distressed soule, necessitie driueth, hope draweth thee; goe I say, vnto him boldlie, and these two shall excuse thee before him. Present thy selfe vnto him whom proudlie thou hast prouoked, if not in innocencie, yet in humilitie; if not with a cleane, yer at least with a broken and contrite heart: and seeing by thy righteousnessse thou canst not, endeouour to be saued by thy repentance. Behold, euen now he knocketh at thy doore; oh, doe not stay, for then he wil be gone, and thou shalt not know where to finde him. Arise, runne, and open vnto him; arise by faith, runne with hope, and open with loue. Cast thy selfe at his feete with such humilitie and feare, as is answerable to the state of so magnificent a King. Let thy words  
wade

*a troubled Soule.*

265

wade in teares, let thy complaints be distinguished with sobs; and call vpon him with importunitie whilest opportunity doeth last.

*A PRAYER.*

**O** I E S V, most glorious, most gracious Lord Iesu Christ, I come not heere before thy presence, to debate the transgressions which I haue done, but to offer my selfe guiltie in so many faults, as it shall please thee to heape vpon me. The innocent doth easilie finde what to say for himselfe; but to the offender, the sting of conscience lameth the libertie of his speech, and maketh him more afraide to confesse his faultes, then hee was to commit them: especiallie when both the nature and number of his offences, exceede the ordinarie expectation of mercie. O Lord Iesu, my sinnes, so many, so grieuous, and so apparant, giue twitching testimonies to my owne soule, how little I hold of innocencie; and if I could be so sottishlie, either silent or blinde, as not to confesse or not to conceiue how impure I am, yet my miserable estate by meanes thereof, would pleade before thy pittie for me.

But (O my God) I acknowledge my wickednesse, I feele what a grieuous burthen it is, how heauie, how dangerous; I am not ignorant of my sinnes, I doe not conceile them; I set them euen before my



eies , that I may happilie sprinkle them with my teares. Alas, I haue grieuouſlie offended thee, not with light faults , but with ſuch as haue been ſtaines euen in the face of my profeſſion . I am that great enemy of thine, who (in preſence of thy diuine eies) haue committed ſuch hainous abominations, who acknowledgeth my ſelfe guiltie of ſo manie grieuous crimes, that although I alone ſhould endure all the torments, which both the deuils and damned perſons doe ſuffer in hell , yet would it not ſuffice to ſatiſfie for them.

And becauſe my offences can beare no confor- mitie with any excuſe, I preſent my ſelfe before thee, accompanied with no other hope then ſuch as doth proceede from the riches of thy mercie, and with ſorrow in my heart, and ſhame in my countenance, doe heere ſubmit my ſelfe to that goodneſſe which I confeſſe I haue offended; neither debating nor doub- ting how farre it may extend, but reſpoſing my ſelfe abſolutely therein. Thou haſt ſaide (O louing Lord)

Math. 11. 28. *Come vnto mee all ye that labour and are laden, and I will eaſe you.* Loe I come vnto thee, labouring in ſor- row, laden with finnes and miſeries ; who now ſhall eaſe mee ? who ſhall relieue me ? who I pray thee but onelie thou , who art ſo gentle as to offer vs thine aide ? O my God, who doeſt inuite me to come vnto thee , vouchſafe , I beſeech thee, fauo- rablie to receiue mee. It is one of thy chiefeſt pro- perties to forgiue and to be merciful, for therby thou declareſt thy ſelfe to be almightie, in ouercomming thy owne wrath.

There are no finnes which thy mercies doe not vnmeaſure-

*a troubled Soule.*

267

vnmeasurably surmount, and therefore although my offences are, in regard of me abhominable, and in their own nature hatefull, and by any worldlie either iudgment or meanes irrepaireable, yet can they not beare such intollerable respect as thy infinite goodnesse is not sufficient to qualifie. O infinite goodnesse, wherefore lookest thou so sharpe-ly vpon my sinnes? wherefore doest thou number them? wherefore doest thou so exactlie waigh them? Alas, wherefore doe I see thee angrie against mee? I confesse indeede that I haue offended, I confesse also that my offences are exceeding great; but shal I therefore despaire? neuer; but rather take courage to call vpon thee. For thy mercy is neuer out of action, and the exercise thereof is onely amongst sinners; partly in forbearing and in forgiuing them, partly in sustaining the weakenesse, and supplying their wants. Now the greater my sinnes are, the greater is my necessitie; and the greater my necessitie is, the more fit am I for the right vse and end of thy mercie, and with the more confidence may I craue the same; euen as, by how much men are in greatest miserie and distresse, so much the better title haue they to aske at places of hospitalitie and reliefe.

Who will not pittie one that is sicke? who will not helpe one that is distressed? Come, come, sweet Samaritane, come do thy worke, shew thy nature, exercise thy power: the more wretched and weak I am, the more do thou comfort and confirme me. Haue mercie vpon mee, O Lord Iesu Christ, haue mercie vpon mee, most miserable sinner, who of  
my



my selfe am nothing, and by reason of my finnes am farre worse then nothing: turne from my corruption thy pure eies, which is nothing else but thy knowledge; for thy great mercies sake, I say, turne away thy knowledge from my finnes. Not that knowledge whereby thou discernest and vnderstandest all things, but that whereby thou doest either approue or disallow them; whereby thou approouest the workes of the righteous, and condemnest the reprobable deedes of the wicked. Take no such knowledge and sight of my finnes, to iinpute them to me, to lay them to my charge; but rather burie them in obliuion, hide them rather with thy mercie. Looke, Lord, vpon the creature that thou hast made, looke vpon thine owne Image; looke not vpon my sin, which is the Imaige of the deuill: or if thou wilt not but looke vpon my transgressions, doe it not as a Iudge to punish, but as a Phisitian to cure.

O my God, with bended knees and prostrate soule, with all feare and reuerence which so base a worne, loaden with his owne loathsomnesse, is able to conceiue, I approach vnto thee; to the streams of thy mercie, to the treasure of thy merits: cast me not off, for then am I cast away; remit vnto him who submitteth himselfe; let not the deuill make a pray of him who doth pray vnto thee; let me not perish with the sauing name of *Iesus*, with the sweet name of mercie in my mouth. Let the good shepheard reioice at the recouerie of his lost sheepe; let the sweet louing Father reioice, at the returne of his vnthrifte sonne, who acknowledgeth himselfe vnworthy to be called thy sonne, vnworthy in any meane place

*a troubled Soule.*

269

place to serue thee. Throw thy armes of compassion about my necke, giue mee the comfortable kisses of peace, cast the cloake of thy righteousness vpon me; let thy mercie recouer that againe, which the malice of the deuill and my owne madnes hath drawne from thee. Lord, let not my infirmities so much offend thee, as prouoke thee vnto pittie; and deale not with mee according to my deserts, but according to my necessities: like a good husbandman, who bestoweth more labour and cost vpon barren soile, then vpon that which is fruitfull; or like a good householder, who giueth to his sicke seruaunt more daintie meate then vnto the rest; not because he is more worthie, but because more weake.

I graunt that heere tofore thou hast often forgiuen me, and receiued me to fauour, yet forgiue and fauour mee now againe; because I haue againe transgressed against thee. Thou hast enioyned vs to forgiue our brother seauentie times seauen times, taking Math. 18. a certaine number for that which is infinite, euen so often as he offendeth: and wilt not thou who art the Ocean of mercie, doe the like vnto vs? diddest thou not giue example of all that thou diddest teach? Is thy goodnes limitted? wilt thou spare vntill a certaine number of offences? wilt thou be exceeded in forgiuing by miserable man? Hast thou not said, that in what houre so euer a sinner doth returne vnto thee, Ezech. 18. thou wilt not remember anie of his iniquities? O the safetie of my soule, loe, I am before thee, not in my owne presumption, but in hope of thy promise; and seeing thy deedes are larger then thy words, what may wee not hope of thee who hast promised so

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much?



much? Loe, it is grieuous vnto me that so grieuouſly I haue beene offeſiue vnto thee: nowe, ſhew thy goodnes, in releeuing him who is ſo euill; ſhew thy greatnes in ſauing him who is ſo weake, & hath ſuch mightie & malicious enemies againſt him. Remember not mine iniquities, lay downe thy wrath, put away my ſinne, put away the puniſhment thereof, put away alſo both occaſion & nourishment of the like; for I finde no goodnes in my ſelfe, but when thou draweſt me from occaſion of euill. O great redeemer of mankind, loe, a great ſinner is before thee, in whom thou haſt verie much to forgiue; ſhew mercie, O my Sauour, for with ſuch great ſinners as I am, thou doeſt get greateſt glorie.

When thou wert heere in this miſerable world, thou diddeſt caſt out deuils, reſtore the diſeaſed, raiſe the dead; thy mercie was euer pardoning, thy wiſedome teaching, thy liberalitie giuing, thy power helping, and canſt thou now forget to be pittifull and to relieue, beeing in the high ſtate of thy ſtrength? is thy nature now changed, being in the very throane of mercie? Behold, O louing Lord, I mourne to thee in the depth of my miſeries, and my verie ſoule is diſquieted within mee; behold, I ſtand trembling before thee, expoſing my grieve, and expecting thy grace: caſt mee not confounded from thy preſence, for who euer craued comfort of thee, and receiued confuſion? who euer ſued for thy mercie, either to his preiudice or in vaine? Surely, thou exceedeſt in thine abundant pittie, both the deſeruings, and alſo the deſires of thoſe that pray vnto thee: for thou giueſt more then men can deſire, yea, or vnderſtand  
when

*a troubled Soule.*

271

when they doe receiue it ; and it was neuer yet heard that anie sorrowfull sinner departed either heauie, or emptie from thee. Shall I then (O Lord) be the first ? wilt thou beare a hard hand onely towards mee ? or wilt thou neuer againe shewe mercie and compassion ?

*Our Fathers trusted in thee, and thou diddest deliuer them, they hoped in thee and were not confounded : and looke how many righteous men there are, whether in heauen or in earth, so many are thy great mercies and compassions towards them. Let them all come, and let vs aske them before thee, by whose merites they are sanctified ? by what power they are saued ? surely, not one of them will glorie in himselte, they will all crie and confesse ; Not vnto vs, Lord, not vnto vs, but vnto thy name giue the praise, for thy mercie and for thy truthe's sake . For wee in our owne sword possesse not the land, our owne power hath not saued vs ; but thy right hand, and thine arme, and the light of thy countenance. Sith therefore thou art vnchangeable ; sith I am thy creature so well as they, and they sinners so well as I, wherefore dost thou not poure likewise thy pittie vpon mee ? wherefore dost thou not receiue mee with them to mercie ? diddest thou not shed thy blood for vs all ? are all thy merits spent, and none left ? Hast thou but one blessing, my Father ?* *Blesse me, euen me also, O my Father. O mercifull Lord God, I most humbly beseech thee, that as thou hast receiued innumerable sinners, so thou wouldest also receiue me to thy fauour, and make me righteous through thy grace. Cleanse & purifie my heart, that all my transgressions being put out, it may be a*

Gen. 27. 38.



cleane table, wherein thy finger may wright the law of thy loue, with which can no iniquitie abide.

Rom. 10. 9.  
Act. 8. 12.

O good Iesu, for this thy names sake doe vnto me according to thy name; thy sweet name, thy louing name, the onely name both of comfort and of happy hope to all distressed sinners; beside which there is no name wherein we may be saued. For what is *Iesus* but a *Sauour*? Therefore, O good Iesu, be in deede vnto me, as thou art in name; euen my *Iesus*, euen my *Sauour*: thou who hast created mee, doe not destroy me; thou who hast redeemed me, doe not condemne me. Haue mercie vpon me, O good Iesu, according to thy great mercie, which exceedeth all sinnes without comparison; according to thine vnmeasurable mercie, wherby thou wert made man, and crucified for men, whereby thou hast so loued the world, that thou gauest thy selfe to death for it. What loue, what mercie is comparable to this? Who will despaire? who will distrust? Haue mercie vpon me, O Lord Iesu Christ, according to this incomprehensible mercie, by which thou hast taken away the sinnes of the world, by which thou hast redressed all thinges in heauen and in earth, according to this mercie, haue mercie vpon mee: let not my wickednes destroy this worke of thy goodness, let not mine iniquitie preuaile against this mercie. Touch my soule and turne it to thee; take away my sinnes, giue vnto me thy righteousness; acknowledge thine owne workes in mee, and wipe away mine.

I acknowledge that I am altogether vnworthie, either to receiue or to craue thy exceeding mercie; but

*a troubled Soule.*

273

but hope hath encouraged mee, euen the high hope which thou so deerely louedst, which thou so diligently commendest and commaundest vnto vs: shee hath brought me before thee, she hath instructed me to be bold; loe, shee is present to testifie the same. I was afraid to approach neere thy presence, because of my sinnes; but shee beautifying her face with a sweete smile, said thus vnto me: mild and mercifull is the Lord, he will not be angrie, hee will not driue the distressed from him, he wil gladly heare the prayers of the poore. *Necessitie* added, that there was none other, who was able to relieue me. *I beleueed, and therefore doe I speake.*

Gracious Lord, I beseech thee for thy mercies sake, which can neuer be encountred with any kinde of iniquitie, yeelde to this petition of my sobbing soule; doe away my sinnes, scale thy pardon within my conscience. Giue vnto me the like discharge, as thou gauest to the man whom thou diddest cure of the paultie; *Sonne, thy sinnes are forgiven thee.* Or Mar. 2. 5. as thou gauest to the woman that was taken in adulterie: *goe thy way and sinne no more.* Or as thou gauest to the woman whom thou diddest cure of the bloodie issue: *Thy faith hath saued thee, depart in peace.* Io. 8. 11. Mar. 5, 54.

I haue nothing in my selfe that may appease thy wrath, all that I bring with mee doth accuse and indite me: I haue nothing to offer vnto thee, but the memorie of thy passion: Looke not, O Lord, vpon my sinnes, but looke vpon thy sufferings, whereby thou hast taken the charge of my debts, and vnder-taken paiment for me, poore sinner. Sprinkle mee

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with



with thy blood, open thy wounds vnto me, and protect me with thy death; and then will iustice cease to pursue me, then will she put vp her sword, & therewith also her furie, and be at peace perpetuallie with me.

Come vnto me, O comfort of my soule, for without thee I die; come, heate my heart with thy liuelie loue, and then I shall reuiue. O long delay, O tedious tarying! Alas, when wilt thou come? wherefore doest thou not heare mee? O great Redeemer, what profit will there be in my destruction? Shall the damned praise thee? shall they not blaspheme thee, both for the sharpe sence of thy iustice, and for despaire of thy mercie? If thou throwest me downe into hell, will it be the more satisfied? If thou receiuest me into the bosome of thy mercie, wil it be the more straightned? Admit therefore, O good Iesu, admit me into the number of thine elect; that with them I may praise thee, with them enioy thee; that with them I may both glorifie thee, and glorie in thee. Cleanse my soule from all corruption, that it may be the more fit to receiue the influence of thy diuine grace; euen as a glasse, the more pure and cleane it is, the more cleerelie will the beames of the sunne reflect vpon it. Pardon mee (O Lord) in this time of mercie, that in the time of iustice thou mayest not condemne me.

*AN O-*

## ANOTHER PRAYER.

O My God, most mightie and yet most mild, whose iustice shineth to vs through thy loue, whose maiestie is seated in the throane of mercie; O inuisible and indiuisible God, who canst not be expressed, who canst not be vnderstoode. Whatsoeuer thou art, I inuocate and adore thee; for I know thou art a most high and holie thing; if it be lawfull to call thee a thing, who art the cause of all things; if it be lawfull also to call thee a cause, vpon whom all causes do depend. I knowe not by what name I should expresse thee, and therefore doe I come stammering to thee like a little child; for thou art aboue all things, thou art all things that are in thee: thou art thy holiness, thy happines, thy wisdom, thy power, and whatsoeuer else is saide to be in thee. Seeing therefore that thou art mercifull, it followeth also that thou art verie mercie; and I am so exceeding miserable, that I am nothing but meere miserie. Beholde therefore, O thou that art mercie, behold miserie is before thee; what now shalt thou doe? trulie thy worke; euen to take away my miserie, and to relieue my distressed state. Haue mercie vpon mee, O my mercie; O God, which art mercie, haue mercie vpon me: declare thy nature, shew thy power; take away my miserie, take away my sinnes; for that is my extreame miserie. *One depth calleth another*: the depth of miserie calleth vnto the depth of mercie, the depth of sinne crieth vnto the depth of pardon and grace. Thy mercies are incomparable deeper then  
are

Psal. 42.



are my miseries: let one depth therefore swallow vp another: let the infinite depth of thy mercie and grace, swallow vp the great depth of my sinne and miserie.

And that I may not, by returning to my former passages of life, plunge my selfe againe in thy displeasure, touch my soule (I beseech thee) with continuall remembrance and remorse of my sinnes; that I may spend all the time of my life which is to come, in lamenting the time thereof that is gone: for our sinnes past doe neuer condemne vs, if we be not, either contented in remembring, or content to forget them.

Giue vnto mee also the grace of thy holy spirit, which, as a forme supernaturall and diuine, is sufficient to direct the soule (when it once hath entred therinto) to the acting of all the offices of a spirituall life; enforming the vnderstanding, and conforming the will, to euerie dutie which is expedient to be performed; euen as the soule infused into the bodie, is sufficient to moue and direct all the members therof, to the exercise of their seuerall functions.

For it is not enough that thou dost cleanse mee from mine iniquities, except also thou comest to me with thy grace; except thou abidest with me, and preferuest me from falling into the like filthinesse againe. Come therefore vnto me, O my God; O sweet hope, O sure strength, hold me with thy hand, embrace me with thy loue; and suffer mee not either to fall from thee, or to follow thee in vaine. O health, O life of my soule; O life of all those that liue in thy loue, necessitie constraineth mee to crie vnto thee;  
open

*a troubled' soule.*

277

open (I beseech thee) thine eares to my praiers, and thy handes to my distresse: contemne, not that which in creating, thou diddest innoble with thy likenesse; and in redeeming whereof, thou diddest abase thy selfe to become like vnto it.

O high and glorious Lord, I acknowledge my selfe vnworthy that thou shouldest enter vnder my roofe, but thy delight is to be with the sonnes of men. And what doest thou finde in vs but sinnes and miseries, that thou shouldest haue a delight to abide with vs? was it not sufficient that thou diddest suffer for vs, and appoint thine Angels to bee our guard, but that thou the Lord of Maiestie, wouldest also remaine with vs? The Angels and all thy creatures blesse thee, O Lorde; for it is not any worthinesse in vs, but thine onelie infinite goodnes, which draweth thee downe to abide with vs. Come therefore, O inestimable treasure, euen for thine infinite goodnesse sake, I beseech thee, come vnto me, and let vs enter couenant together that thou maiest neuer depart from me, nor I euer desire anie thing but thee; that thou maiest be readie to helpe me, and I carefull to serue thee. O desire of my soule, my perfect pleasure, my assured strength, vouchsafe perpetuallie to remaine with mee: that collecting my spirit, (without which thou art neuer scene) and retiring it into my selfe, and shutting the dore to al worldlie imaginations, I may by the light of thy beautie, both see and know thee, and be thereby so enflamed with thy loue, that all other objects may seeme abiects vnto mee. For the onlie cause wherefore I doe not so loue thee, is because I doe not suf-



ficientlie know thee : and except it please thee to come vnto me, where shall I see thee? and how shall I know thee? who dwellest in the light which cannot be approached.

1.Tim.6.16.

*The light which cannot be approached?* why then the dull will doubt of it, the malicious will denie it, O light of my vnderstanding, where is that light? how shall I attaine? how shall I sustaine it? O Lord my God, what shall thy exiled seruant doe? languishing in thy loue, and banished from thy presence, I am desirous to see thee, but no man shall euer see thee, and liue : I would come vnto thee, but thy place is vnapproachable.

Exod.33.20.  
1.Tim.6.16.

But beside thy glorious beeing, wherein thou art knowne only to thy selfe, wherein we know thee best, when we acknowledge our selues vnable to know thee, thou art also generallie in all thy creatures; but more speciallie in a reasonable soule, as in thy liuelie Image: but most especiallie in a soule that thou hast regenerated. And yet wee are so miserablie blinde, our eies do so wildlie wander after the vaine things of this world, that, although thou art within vs, wee are so farre from knowing, that wee doe not discerne thee; euen according to that which the Euangelist hath written of thee : *Hee came into the world, and the world did not know him.* Send therefore into my soule, O fountaine of pleasure, if not a beame, yet a sparke of thy grace; that my vnderstanding being enlightened, and the mistinesse of my minde dispelled thereby, I may beginne to discerne thee, to yeeld thanks and obedience vnto thee, to beare my selfe

Io.1.10.

*a troubled soule.*

279

selfe reuerentlie before thee, and confidentlie against mine enemies : for thou art my Lord and my God, thou hast made me, and giuen vnto me al things that I haue, and yet (alas) I do not know thee.

And that I may more cleerelie discerne, and by discerning know, and by knowing loue, and by louing serue thee; draw away my desires from sensuall delight in things created; whose pleasures are not so great in the birth, as in the begetting. Let me not prosecute with immoderate affection anie creature, although it be good; for albeit the obiekt be good, yet the affection is euill, if it be immoderate : for the sight may as well be hindred, by a plate of gold, as of lead. Let me vse all worldlie things, rather with my hand then with my heart, that I may be like a carefull Pilote, who although he beareth his hand on the helme, yet hath his eies fixed vpon the starres : and as a wax candle may be put into the water, and yet not one drop of moisture will cleaue vnto it, so although I both liue & deale in the world, yet let not the affaires thereof adhære vnto me; let me not be infected with the pleasures thereof, no more then fishes are with the saltnesse of the sea, wherein they doe abide. Ease me of the intollerable task of cares, for the false necessities of this life; for who can rest amidst those flies and frogges of Ægypt? Let mee cast all my care vpon thee; let mee commit al my necessities into those hands that made mee : assuring my selfe, that if I do wholly applie my selfe to serue thee, thou wilt largelie supplie to mee whatsoeuer is expedient.

Giue vnto me a holy hatred and contempt of my  
selfe,



selfe, not as I am thy creature, but as I am the worke of the old serpent the deuill; who by his venomous biting hath so infected our flesh with inordinate appetites, that we cannot cherish the one, but therewith also we giue strength to the other. Let me therefore easilie fall to euil entreating and hard handling of my flesh, for giuing both harbour and heart to my mortall enemies, and for conspiring with them the subuersion of my soule: for this is the perpetuall combat of a Christian, to beat downe his owne inclinations, to tame the flesh as a rider breaketh his horse, that he may trauell him, both the waie and the pace which he shall thinke fit. Yea, this is no hate, but the onelie true loue; as the Father hateth not his child, either when he correcteth him for his offences, or when he denieth him meat, either hurtfull or superfluous. For the high feeding of the flesh, is no other thing, then the feeding of swine with the prodigall childe; and he hateth his soule who is too far in loue with his bodie; which inordinate loue, is the verie originall of all sinnes; it buildeth the Citie of *Babel*, and replenisheth it with new inhabitants, euen with innumerable children of confusion. Giue therefore vnto me a constant courage, to ouercome all difficulties and labours, in maintaining mortall warre against these appetites; giue me strength to strue in subduing my owne will, then which no offering is more acceptable vnto thee, because man doth naturallie loue nothing more; that my desires beeing mortified, I may (which is the summe of all Christian doctrine) yeeld perfect obedience to thy will; as well in dooing those things which thou hast

comman-

*a troubled Soule.*

281

commanded, as in suffering those things which thou hast ordained.

Giue me a comelie composition of the outward man, to direct my actions by the iudgment of discretion; to moderate my tongue, and to take a strict accompt thereof; to vse rigour and austeritie in the gouernment of my person, to behaue my selfe as before thy presence, who art both Iudge and witnesse of all my life, and as the last end to whom all my actions ought to be directed, let euery moment and motion of my life, tend to the loue and obedience of thee; let me neuer be so outwardlie busied, but that some part of my vnderstanding be free, to contemplate vpon thee with reuerence and feare. In all things that I say or doe, let me haue respect to thine example: If I speake, let me first thinke how thou hast spoken; if I be silent, how thou wert silent; whatsoever I do, let me cast and consider with my selfe, how thou diddest, or wouldest haue done the like: that I may now begin, to *follow the Lambe whitherso- Reuel. 14.4.*  
*uer he goeth*, which hereafter I shall in a more perfect manner accomplish.

Giue me humilitie both inward and outward, the ground and foundation of all other vertues, which maketh vs to descend to the knowledge of our selues, and to ascend to the knowledge of God; which causeth them that are despised vpon earth, to be esteemed in heauen; which raiseth vs from the dungeon of sinne, to the gates of Paradise. And because this vertue is nothing else but the contempt of our selues, which cannot be without knowledge of our selues; enlighten my vnderstanding, that I may



wade farre into this knowledge, and dig into this dunghill very deepe; that seeing what I am, I may the more abhorre and humble my selfe, the more straine my strength, to attaine the true effects of mortification; to submit my desires to thy disposition; not to entangle my selfe with superfluous cogitations; to repress the care of my selfe; to repell the pleasures of the world; to restraine and limit the lusts of my flesh; to iudge my selfe most vile; to leaue all iudgment of other men vnto thee; not to ioie in praise, as not being the same vnto thee, as I am esteemed among men; not to be sorrowfull for reproofe, as knowing more by my selfe, then any man is able to object: to beare both iniuries and aduersities patientlie; to obey men willinglie in regard of thee; to complaine of no man; to open the bosome of my heart vnto all, and to respect them as thy liuely temples. Let this be the principall businesse of my life; grant that in the midst of these labours I may breath out my soule.

Giue me the vertue of temporance, which is an vpright Iudge betweene pleasure and necessitie, and appointeth to either of them that which is either due; giuing to necessitie that which is sufficient, and taking from pleasure what is superfluous. Let me be content; yea glad to suffer troubles and trauailes in this world; esteeming the whole time of my life, as the fortie yeeres trauell vnto the land of promise, as the six daies of labour which goe before the Sabaoth of rest. Behold, O louing Lord, a lumpe of claie; an vnpolished peice of wood is presented vnto thee, make thereof what thou wilt, for thou knowest what

*a troubled Soule.*

283

is expedient for me, and I offer my selfe whollie vnto thee, and desire to depend altogether vpon thee: for seeing thou knowest not how to giue thy selfe, vnlesse thou giue thy selfe wholly vnto vs, it is great reason that we yeelde our selues wholly and entirely vnto thee againe.

Giue vnto me a firme faith in these misteries that thou hast reuealed; for this is a meane, to bridle our wils, and direct our desires; this is the life of them that are iust; this is the shield, which breaketh all the fire dartes of the deuill. Fasten this my faith to the crosse of thy Sonne, that it may not shake: found it vpon that rocke, that it may neuer be confounded. Lord, *I beleue, helpe Lord my unbeliefe.*

Rom. 1. 17.  
Heb. 10. 38.  
Galat. 3. 11.  
Ephc. 1. 6.

In all the necessities and tribulations of this life, giue me an assured hope and confidence in thee; seeing thy power is almightie, thy promises most true, thy mercies infinite, and thy merits which do make intercession for me inestimable.

Kindle in me the burning light of thy loue; burning, as zealous; light, as conspicuous: giue vnto me that vertue which maketh thy yoake sweete, and thy burthen light; which is the accomplishment of the law, and the life or soule of all vertues, without which nothing is acceptable vnto thee in this life, & whereby thy glorie shall be apportioned vnto vs in the life to come. Illuminate and teach my vnderstanding how excellent thou art, both in regard of thy selfe, for the greatnes of thy diuine perfections, whereby thou art worthie of infinite loue; and also in respect of vs, for the greatnes of thy benefits and mercies, for which all our loue is due vnto thee: that my will  
(which



(which is a blind power, and desireth nothing but when the vnderstanding leadeth it) may be stirred, by the beautie of the one, and the bountie of the other, to place all my thoughts and desires in thee.

O Lord my God, the beginning of my being, the end at which I ayme: O light of my vnderstanding, O rest of my will; when shall I loue thee ardentlie? when shall I embrace thee with the naked armes of my soule? when shall I despise my selfe and all things in the world, to loue thee more freele? when shall my soule, with all the powers and forces thereof be vnited vnto thee? when shall it be drowned and deuoured in the infinite depth of thy bright and burning loue? O my redemption, when all worldly helps shall forsake mee, thy loue will stand by me; and shall not I forsake all worldlie things to loue and serue thee? thou diddest leaue thy glorie and thy maiestie for loue towards me; and shall not I leaue all vanities and impieties for loue to thee?

O my God and my saluation, wherefore am I so dull, as not to perceiue; wherefore so slothfull, as not to pursue, the most excellent and perfect good, which both containeth and exceedeth al other goodnesse? For what goodnesse is not more abundant in thee, then in all creatures ioined together? men desire riches, honour, wisedome, vertue, long life, pleasure, quiet, with so stronge a straine, that sometimes for the gaining of them, they aduenture to loose and destroie themselves. O courle conceits! O rude and rash esteemers of things! you loue the shadow, and leaue the substance; you forsake the maine sea, to fish in shallow puddles: you runne af-

*a troubled soule.*

285

ter creatures, but regard not him who may say vnto vs, as the Father of *Samuel* said vnto his wife when she desired children: Am not I more worth vnto thee than children? 1. Sam. 1.

For, whatrest? what riches? what delights can be found, in anie or in all creatures, which are not more pure and plentiful in thee (O Lord) then in them? The pleasures which proceede from creatures, are fleshlie, false and short: they are attained with labour, they are possessed with feare, they are lost with griefe. They cloy, but doe not content; they fill the soule, but doe not satisfie it: they doe not delight, but delude the sence; in promising much, and performing nothing; in making some shew of felicitie and rest, but turning it to effects of miserie and disquiet. For euerie soule is miserable, which is entangled in the loue of temporall things; it is neither satisfied with the vse of them, and yet tormented with the losse; it is tormented onelie with thinking vpon the losse.

The pleasures of this life also are verie scant, being particular, and affecting onelie some one sence: but thou art an vniuersall pleasure, who doest spirituallie delight the whole man. All pleasures are in thee, and that in such both plentie and perfection, that the wise man said: *All things that can be desired are nothing in comparison of him.* Sap. 7. Nothing indeede: for there can be no comparison, where there is no similitude or communion. What comparison can there be then, betweene that which is, and that which is not? A centre is not compared with the circumference thereof; yet both are finite: what comparison can there



be then, betweene that which is finite and that which is infinite?

I will loue thee therefore (O Lord my God from whom I doe assuredlie expect all good) I will embrace thee with all the armes of my affections and desires. The Iuie, applying it selfe to a tree, doth so embrace it, that euerie branch thereof seemeth to be rooted in the same: by which helpe it riseth on high, and attaineth his perfection. And wherefore doe not I cleaue close vnto thee, by whom I stand, by whom I grow, by whom I doe both fructifie & flourish? wherefore are not all my members turned into armes, that I may embrace thee on euerie part? Helpe me, O Lord my Sauour, raise all my desires vnto thee, fasten my thoughts to the tree of thy crosse, draw all the forces of my soule on high after thee; for the waight of my mortalitie holdeth mee downe. Thou, O Lord, who hast ascended the crosse, that thou mightest draw all vnto thee; thou who by thy infinite loue hast vnited two natures in one person, that thereby thou mightest be one with vs; vouchsafe, I beseech thee, to vnite my heart vnto thee, with the knot of thy loue; that it may be ioyned vnto thee, euen as thou hast ioyned thy selfe vnto vs. Let this loue be followed with a feare and reuerence of thy maiestie and iustice, which should euermore accompanie all our workes: let mee so walke betweene feare & loue, as thou doest betweene iustice and mercie; that in all the actions which

I do enterprise, I may begin in thy name,  
proceede in thy helpe, and end  
in thy praise,

*Amen.*

*Faults escaped in the Aduertisement.*

Page. line. Errat. correction.

1	6	him then	him, then
3	17	doe vtterly	vtterly
8	4	namely	manly
8	6	left	last

*Faults escaped in other parts of the Booke.*

Page. line. Errat. Correct.

3	22 in marg.	Ioh. 2	put it out
24	3	shouldest be	shouldest thou be
55	7	aggrauate	aggrauate
69	29	to lay	or lay
77	21	pudit	pudet
90	26	thee a good	the good
111	30	of diuersities,	of diuersities
		of deuises.	of deuises
127	22	regard eithet	regard, either
130	14	striffe	stiffe
131	14	porper	proper
141	14	idely	idely
143	11	approbrious	opprobrious
154	1	open there	vpon them
164	2	whether	whither
165	13	Philistitims	Philistims
165	26	becouse	because
167	32	lye	laye
268	26	our	ours
199	28	thy	my
214	26	buffeed	buffeted
227	9	as his	at his
261	10	them	thee

Heere are faults, enough indeede, but not all, you may say. Good, I make no doubt, but there are more faults : and yet not so manie, as many (perhaps) would haue you beleue. Well then, for those faults which euerie broken braine will either finde or make, I must (in my shallow search) professe that they are : *First*, I know not where. *Secondly*, I thinke not many. *Lastly*, I care not what.



17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200.

201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300.

301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400.

# The Contents of the first part of *this Booke.*

**A** Prayer for the setting of our selues to our deuoti-  
ons. page, 1.

The first deuotion containeth,

- 1 The remorse of a guiltie conscience. page, 11
- 2 A consideration of the day of iudgement. page, 16
- 3 A Prayer. page, 24

The second deuotion containeth,

- 1 A deiection of the soule vppon the fence of sinne. page, 31
- 2 A consideration of the paines of hell. page, 37
- 3 A Prayer. page, 43

The third deuotion containeth,

- 1 A sorrowfull acknowledging of finnes. page, 51
- 2 A consideration of the houre of death. page, 59
- 3 A prayer. page, 69

The fourth deuotion containeth,

- 1 A thankesgiuing intermixt with confession & praier. page, 81
- 2 Another thankesgiuing ioyned with prayer. pag. 94
- 3 A Table of Gods benefits. page. 115

## *The contents of the second part.*

- 1 The wrath of God against sinne. page, 123
- 2 The seueritie of God against sinne. page, 140
- 3 A prayer. page, 152

The paines which Christ endured for sinne.

- 1 He had an agonie in the garden. page, 157
- 2 He was sold, betrayed, and apprehended. page, 163
- 3 He was caried before the chiefe Rulers. page, 170
- 4 He was scourged. page, 181
- 5 He was crowned, cloathed, scorned and shewed to  
the Iewes. page. 198

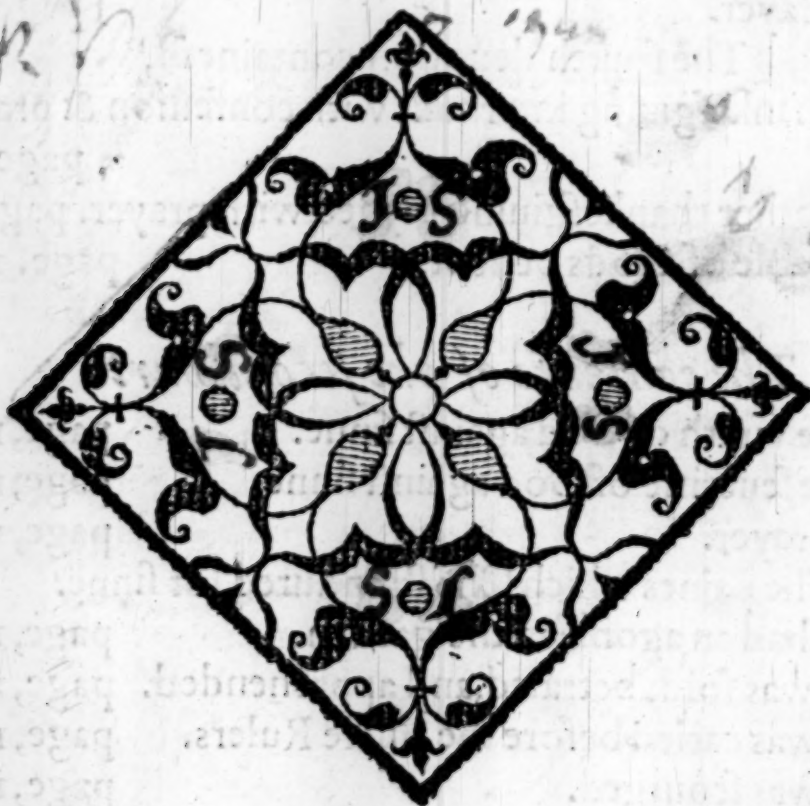


## *The Table.*

- |   |           |
|---|-----------|
| 6 He was condemned and led to the place of execution.                       | page, 199 |
| 7 He was crucified.   | page, 211 |
| 8 He was mocked and reuiled: and hee praied for his enemies.                | page, 220 |
| 9 He pardoned the thiefe, tasted vinegar and gall, and cried to his Father. | page, 229 |
| 10 Hee died, and his side was opened with a speare.                         | page, 239 |
| 11 The meanes which God vseth to withdraw vs from sinne.                    | page, 252 |
| 12 A prayer.  | page, 265 |
| 13 Another prayer.  | page, 275 |

*Ca* FINIS. *Smith*

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J. A. Smith